

# Ulema-e-Deoband

**Hadhrat Moulana Qassim Nanotwi رَحْمَةُ اللهِ تَعَالَى**

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**Why Follow Ulema-e-Deoband?**

**By:**

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(May Allah Protect him)

**Khalifah of**

Hadhrat Haji Abdul Mannan Abdul

Razzaq Kulachi Makki رَحْمَةُ اللهِ تَعَالَى

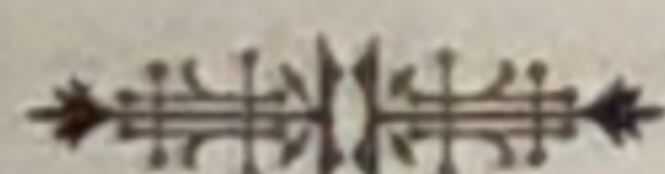


تَلْعُجُ الْكَلْبِ  
كَشْفُ الْبُحْرِ بِجَمَالِهِ  
حَسَنُ تَمِيمٍ خَصَالِهِ  
صَلُّ عَلَيْهِ وَآلِهِ



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## Hadhrat Moulana Muhammad Qasim (1248H to 1297H)

**Birth Place:** Nanota district Sharanpur, which is a small village (and station) on the line between Sharanpur and Shamli. The village is surrounded by many date palms and the climate is humid.

The place is known as Nanota of Naya Nota meaning *Dawat-e-Nou* - i.e. 'A new invitation'. The exact date is not fully established but this much is known: a certain Saint had first settled there. Nanota is also a place of those religious centres found in this region known as *Do-Aaka*, meaning 'the two rivers' (Garga and Jamm) wherein the class or families of the Shaikhs, Farooqi, Ansaari and Uthmaani had settled. Like other nearby villages, such as Gargoh, Thanabhawan, Fimbeta, Lahari, Jhanjhena, etc., the village of Nanota was also the birth place of many Pious Saints.

Hadhrat Moulana Qasim Saheb was born in Ramadhaan 1248 Hijri. His father's name was Mohammad Ali. His family tree is Moulana Mohammadd Qasim, son of Asad Ali, son of Chalam Shah, son of Mohammad Bakhsh, son of Ala'uddin, son of Mohammad Fatch, son of Mohammad Naqr, son of Abdus Samee, son of Molvi Mohammadd Hashim... until it reaches Mohammad, son of Hadhrat Ali (Radhiallaahu-anhu) (fourth Khalifa). Although Moulana Qasim Saheb's father was not highly learned, he had an extensive knowledge of Farsi. He was a Namazi, Allaah-fearing and pious. Hadhrat Ni Yaqub Saheb writes:

"Moulana Qasim's father, Sheikh Asad Ali, used to accompany my father (Moulana Mamlook Ali Saheb) to

Delhi quite often. He studied many books, but never got further than Shah Nama. He always used to relate to us his experiences as a student, but it seemed as though he had no real acquaintance with knowledge, because he spent his entire life doing farming. His ways and habits were also like those of the villagers. But in spite of this, he was extremely kind, possessed good character, supported his family, was hospitable, was a Namazi and was pious.

## Childhood Education and Upbringing

Moulana Qasim Saheb was the only son; his brothers all had passed away in childhood. He had a sister. His uncle had no children. His relatives from his mother's side lived in Sharanpur. Due to the fact that he was the only son, he was brought up with extreme love and care. Children who are usually the only ones tend to be very lazy and spoilt. However, through grace of Allaah Ta'aala, this was not the case with Moulana Qasim Saheb; he was extremely intelligent, quick witted, active, courageous, astute, aspiring and diligent.

Allaah wanted to take work from him and make him a guide of the Ummah, so we find that from childhood Allaah had showered His numerous special blessings on him. Moulana Yaqoob Saheb writes:

"Moulana Qasim Saheb had seen a dream in his childhood in which it was as though he was sitting in the cap of Allaah Ta'aala. His grandfather interpreted this dream to mean that Allaah will grant Moulana Qasim Saheb vast knowledge, and that he will be a great Aalim with fame. This interpretation turned out to be true."



Moulana Qasim Saheb was also a master in sports and used to outplay his opponents in whatever field of sports it was. He completed his Qur'aan in the Maktab in Nanota. Thereafter he came to Deoband and enrolled in Moulana Mehtaab Ali's Madrasah wherein he studied the primary course in Urdu and Persian.

After completing his studies here, he again stayed in his grandfather's house in Sharanpur and enrolled in Moulana Nawaaz Ali's Madrasah. After the death of his grandfather, he returned to Nanota from where he proceeded to Delhi with Moulana Mamlook Ali in the year 1259, and started studying *Kafiyya* under him. Moulana Yaqoob writes:

"I remember that Moulana Qasim Saheb was the brightest among all the students. One occasion, all the students gathered in Moulana Nawazah Ali Saheb's Musjid, which was near our place. The students were questioned, cross-questioned and other discussions were held wherein the students were questioned and cross-questioned. When it was Moulana Qasim Saheb's turn he surprised all the students."

At the end of the year 1261, Moulana Rasheed Ahmed Saheb Gargohi, after studying at different Madrasah's in Delhi, joined Moulana Qasim Saheb for further studies. The companionship which had started here lasted to the end of the time. Without doubt, these two personalities were shining stars of knowledge. Moulana Ashiq Ilahi Saheb writes:

"They used to read the books Meer Zahid, Qadi, Sadra, Shams-e-Buzigha, etc. Books on logic and philosophy."

Though they were Hafiz of them, these luminaries of Deen spent their days of learning together. At times they

used to spend hours on end deeply engrossed in discovering *Masail* (laws). And whoever overheard them used to become captivated by merely listening – so much so that even the *Asatiga* (teachers) used to marvel and listen to their discussion with great interest. At times, great crowds used to surround them and listen. Each of them used to bring out fine points to support his discussion, which caused it to be so interesting. On one occasion, an *Ustad* (teacher) who often listened to their discussions concluded that:

"Qasim is a very intelligent person."

Had it not been for his intelligence he would have been overcome. But Rashid was more carried on his view on this issue.

Both of them studied most of their Arabic Kitabs under Moulana Mamlook Ali Saheb, but had started Hadith word for word under Moulana Shah Abdul Ghani Saheb

## Fervour for Poetry

From Childhood, Moulana Qasim Saheb had a great fervour and taste for poetry. Moulana Taqub Saheb writes that:

"Moulana Qasim Saheb was a natural poet."

His Ustaads used to relate his childhood games and play in poetry form. Added to that, he had Ustaads who were also experts in poetry viz. Moulana Mamlook Ali Saheb, Moulana Mohd Saddique Saheb, Moradabadi states that:

"Moulana Rashid Ahmed Gardhi and Moulana Mohammad Qasim Nanotwi, students of Moulana Mamlook Ali Saheb, knew the poetry of the poets of Delhi,



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such as Zauq, Mumin, Ghalibm, Imam Bakhsh Sahbam, etc. It is said that Moulana Mamlook Ali Saheb's students used to accompany him to the different meetings of poetry (Mustaara) in Delhi so that the students may inculcate a spirit of eloquence and acumen."

Moulana Qasim Saheb was, in fact, a poet of a very high class and his poetry is available in printed form in many books. The standard of his poetry is in itself proof of what a high calibre poet he was. The poems were filled with ardour and due feeling. Enough can not be said about his poetry and only a book brought about on it will render its actual reality.

### Enthusiasm for Calligraphy

Moulana was also very fond of Calligraphy and writing. He had copied off many small booklets after completing his studies. He took up the work of correcting and rectifying proofs. Moulana also worked at the Sahib Bukhari of Moulana Ahmed Ali Saharanpuri, i.e. he corrected the proofs of the footnotes and even wrote the last 5 or 6 parts, (which were incomplete). He worked in the printing press in Delhi and Meerut for some time. During his stay in Delhi and Meerut he also taught Hadith to great Ulama like Sheikh ul Hind, Hadhrat Moulana Mahmood ul Hasan Saheb, Moulana Ahmed Hasan Amrohi, Moulana Hakeen Mohammad Siddique Saheb, Moradahadi, etc. He also taught Arabic to others.

### Teaching

He began his teaching career while he was still a student. Moulana Mamlook Ali Saheb charged him with the duty

of teaching Sarf and Nahur (Arabic accidentence and Syntax) to Moulana Yaqub Saheb. In his latter years he began teaching at Durul Uloom Deoband a service which he upheld until his death and it is sufficient to mention only Sheikul Hind, Moulana Mahumd ul Hasan, Moulana Ahmed Hasan Amruhi and Moulana Faizul Hasan Saheb Gangohi amongst his many students.

### Sulook and Tasawwuf (Mysticism)

Although Moulana Qasim Manotwi Saheb took *bait* (spiritual allegiance) to Hajee Imdadullah Saheb after Moulana Rashid Ahmed Garghi, he was spiritually attached to him from childhood. This was probably because Hajee Saheb used to come quite often to Nanota and he showed a great affection and kindness towards Moulana. He was even related to Hajee Saheb. He used to often relate the Karamant, Murakabaats and Mahshofaat inspirational speeches of Hajee Saheb. In fact, he was the one who drew the attention of Moulana Rashid Ahmed Ganohi towards Hajee Saheb. The author of Tazkirat ur Rashid writes:

"Hadhrat Moulana Qasim ul Uloom used to inform his classmates about the excellence of Hajee Saheb with regard to knowledge and practices, as well as the high position held by Hajee Saheb with regard to Karaamaat. He particularly informed Moulana Rashid Ahmed Saheb about the special, distinctive qualities of Hajee Saheb since Moulana Rashid Ahmed Saheb was his very close associate."

Moulana Qasim Saheb himself says:

"Certain people were inclined to piety. Hadhrat Hajee Sahin became attached to him because of his Taqwa



while others were attached to him because of his Karaamaat (miracles). I was inclined to him because of his Ilm (knowledge)."

After taking bait to Hadhrat Hajee Saheb, Moulana Qasim Saheb strove greatly and carried many difficult mystic exercises (Riyadhat). Moulana Yaqoob Saheb writes:

"Moulana Qasim was so diligent and hardworking that when he was in need of a bath and he could have done so at Tahijjud time because of there being hot water in the Masjid, but out of modesty and shame he used to go and bathe in the dam, in spite of it being so bitterly cold and frosty."

Moulana was also very humble and simple. From childhood Allaah had granted him the quality of remaining silent. So much so that even when he used to fall ill, nobody used to come to know about it, in spite of him suffering most severely due to that illness. It is also known that when he used to be addressed as "*Molvi Saheb*", he used to remain silent, but when addressed by his name he used to become very pleased and would respond at once. Moulana dreaded to be accorded respect. It was his practice that he used to mix with people and live amongst them without any hesitance, and used to live with his students and Mureeds, just as friends live with one another. His mode of dressing was also so simple, that it cannot be said to be that of a dervish, nor of an Aalim, but rather of one who is lost in the love of Allaah. He wore very course cloth and on one occasion, on his way from Deoband to Nanota he was asked by a villager (who mistook /understood) Moulana to be just another one of the villages also, as to what the price of cotton was at the market on that particular day. Moulana replied most humbly:

"Brother, I did not happen to go to the market place today."

## **A Few Incidents on the Love for Rasulullah** ﷺ

The great love which Moulana Mohd Qasim Saheb, his friends and followers had for Rasulullah ﷺ can never be denied even by the most prejudiced persons. This was the outstanding features of their lives: the love they had for Nabi ﷺ, the restlessness that they always experienced in their love for Nabi ﷺ, the manner in which they clung onto every Sunnat of Nabi ﷺ, the devotion to the very connection they held with Nabi ﷺ, the way they valued their love for him more than their own lives, as well as their love for Madinah Tayyabah, its gullies, streets, and its very sand grains.

For they knew full well, and believed firmly in their hearts, that the very fountain of religious and worldly enjoyment was connected to believing in and having love for the outstanding and noble personality of Nabi ﷺ; that one saying of Nabi ﷺ had so much meaning and value in it; that the entire world, with its valuables, the seven earths and skies have no parallel to it; that the words and action of Rasulullah ﷺ and his Uswa-e-Hasanah, (beautiful way/example), will outweigh and out-value everything that is regarded the most weightiest and most valuable; that whose very name is sweeter than the sweetest of things; that the finest of his Sunnats is more believed and overbearing than a crown studded with the most elegant gems.

The love of Moulana Qasim Saheb for Nabi ﷺ and his Sunnat is very well known, and to mention the various



aspects of it will require a few volumes, therefore for the sake of brevity, we will mention only a few incidents:

1. Many people in India were fond of wearing a certain type of shoe which was green in colour. Moulana Qasim Saheb always abstained from wearing that type of a shoe, and even if he received such a shoe in the form of a gift, he used to pass it on to someone else, but never donned it himself. The reason being that the colour of the Dome under which Nabi ﷺ is resting is green, so how could he ever wear **shoes** of same colour?

This incident shows the far-sightedness, love and respect he had for the colour which covered the Dome under which rests a personality of a most noble sage ﷺ.

2. When Hadhrat Moulana went for Hajj, many miles before he entered Madinah Tayyabah, he removed his shoes and began walking bare foot. His conscience would not allow him to walk with his shoes on in the City of the Blessed Nabi ﷺ, in spite of the presence of abundant sharp edged stones and pebbles. Hadhrat Moulana Manazir Hasan Gelani Saheb quotes from those who accompanied Moulana Qasim Saheb on this journey about how he walked in this manner throughout the last part of the night, well before entering Madinah.

Take note on what love Hadhrat Moulana Saheb had for the Green Dome and for Madinah itself, and in what a beautiful way he expressed his affection and respect. All this was due to the intense love he had for Nabi ﷺ. Had it not been for the noble and esteemed personality of Nabi ﷺ, the land of Madinah and its rocky surroundings have no value. But they are most significant, most valuable, because the blessed feet of

Nabi ﷺ had trod upon them and his blessed body rests in those sands.

3. During the battle of Shami against the English, like all other pious Elders, Hadhrat Moulana Qasim Saheb participated and was even wounded. It was around this time that the tyrant English had issued a warrant for arrest of Haji Imdadullah, Hadhrat Moulana Rashid Ahmed Saheb and Moulana Qasim Nanoti, and a reward was promised for the captors. Thus many people set out in search of the three. In spite of this, Moulana Qasim Saheb walked about the streets quite openly and bravely. On seeing this, his family insisted that he go into hiding. In view of the seriousness of the situation, Moulana went into hiding. But 3 days later, Moulana suddenly appeared, when it was told to him that the search parties were still at large. He replied, "I have been in hiding for 3 days, and it has been established from the Sunnah that a person should not go into hiding for more than 3 days, since Rasulullah ﷺ stayed in the case of Thaur for only 3 days during the journey of the Hijarat."

The brutalities and atrocities carried out by the English during their reign in India are only too well known. In spite of this, Moulana Qasim Saheb did not care for this life and preferred to hold onto the Sunnah of Rasulullah ﷺ.

## Hafz-e-Quran

In spite of the many activities which Moulana Qasim Saheb was engaged in, he had the desire of memorising the Qur'aan too. This desire kept him restless until such a time that he eventually got down to memorising it – and he accomplished this in a mere 2 years. Although he



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memorised the Qur'aan in such a short period of time, he used to recite it to somebody. He recited it most fluently and perfectly as though he was a Haafiz for many years - this was due to the great amount of love and respect he had for the Qur'aan.

## **To Darul Uloom Deoband**

In his student days Moulana Qasim Saheb saw in a dream that he is sitting on the roof of Kab'aa and thousands of rivers and streams are flowing from him in different directions - this dream was interpreted by Moulana Mamlook Ali Saheb: "This is a sign that a great quantity of Ilm Deen will be spread by you."

Moulana Qasim Saheb narrates a similar dream: "I dreamt that I was sitting on an elevated place as the roof of Kaa'ba, facing the direction of Kufa. A river from that direction was lapping against my feet. This dream was related to Moulana Yaqoob Saheb without mentioning the name of Moulana Qasim Saheb who interpreted it as such, 'The person who saw this dream is going to benefit the Hanafi Mazhab greatly and he himself will be a very staunch Hanafi. He will become very famous, but will not live for very long.'"

That this interpretation materialised exactly is not a point to mention, because the services of Darul Uloom Deoband towards the Hanafi Mazhab are so great that none can deny it.

The plans of the English were clearly monitored by our elders at all times and they were fully aware of the measures the English were taking to completely change

the face of India - particularly to divide the Muslims and spread their culture among them. To this end they established Christian Schools throughout India and worked towards enhancing the English culture.

Sensing the danger which was threatening not only India, but the very existence of Islaam in the Subcontinent, our elders set about defending Islaam, not only through Jihaad, but also by establishing Madrassahs. The first one was established in Deoband with a very humble beginning: one Ustaad - viz. Mulla Mohammad began teaching one student, Mahmood ul Hasan, under a pomegranate tree in the courtyard of Masjid Chata. The student Mahmood al Hasan later became known as Sheikul Hind. Later more students joined the Madrassa and soon the number grew. The location of the Madrassa also shifted to other Musjids like the Chata Musjid and Jaame Musjid. With the number of students, a great need was for a Madrassa on a permanent and organised scale. Moulana Qasim Saheb was the first one to initiate this idea and he worked relentlessly to this end. With the result that on Friday the 2nd Hajjah 1292, after the Jumah Salaat, Hadhrat Moulana Qasim Saheb delivered a speech on the spot which is presently known as the Naw-Dar (nine doors), after which the foundation was laid for the institute.

It is related that initially this site was used as a dump for the local residents. However one day, the great Sufi and Luminary of the time Sheikh Mujjad Alffi Thani Saheb passed by it and remarked that the 'fragrance of Ilm emanated from here. A similar statement is said to have been made by Sayyid Ahmed Shaheed رَحْمَةُ اللهِ عَلَيْهِ.



Before the site for laying the foundation was finally determined, different suggestions were given as to where it should be laid. It is related that Shah Rafiruddeen رحمہ اللہ (who later was the first principal of the Madrassah) had a dream in which Rasulullaah ﷺ pointed out to him by drawing a line with his stick that *"this is where the foundation should be laid"* (which is the present day Naw Dara site). Among the great Ulema that were present at the foundation laying ceremony were:

1. Hadhrat Moulana Gangohi
2. Moulana Qasim Saheb
3. Moulana Sheikh Raffirudeen
4. Hadhrat Shah Mugayri Saheb
5. Hadhrat Abed Saheb
6. Moulana Shah A Raipur
7. Moulana Yaqoob Saheb
8. Shakhul Hind
9. Moulana Ashraf
10. Moulana Fazul Rahman Saheb
11. Sheikh Naial Saheb
12. Moulana Zul Faqir

### Debaters

The English had sent missionary teams throughout India to preach Christianity so they may breach the force of the Muslims by converting them. They maintained that as long as the people remained Muslim, not only they, but any other nation in the world would never be able to establish their own government. To this end they employed two methods:

1. Enhancing English education.
2. Paying Christian priests lucrative salaries to carry out missionary activity in the Indian sub-continent.

The efforts and influences of the English education and its culture are only too obvious: atheism, irreligiousness, transgression, anarchy, shamelessness, lewdness, apathy towards Deen, ill-belief, etc. These are the natural consequences of English-integrated education, which is so manifest even today.

On the other hand, many Muslims were misled by the Christian missionaries to such an extent that many even turned renegade. The Muslim elders who were aware of these happenings realised that the only way to curb this problem was to come out in full opposition to these missionaries: as a result, a chain of debates were held with the Christian priests. A very famous debate was held in Chandpur district Shahjahanpur. It was attended by leading Priests specifically brought in from Europe for the occasion. The debate very soon swung in favour of the Muslims and eventually the Christian Priests suffered such devastating defeat at the hands of the Ulema-ul-Deoband that it never occurred to them to ever cross swords with the Muslims again. At the end of this debate, one of the Ulema, Sahed Zahoo-ud-Din Saheb, representing the Muslims enquired from one of the Priests this:

"How is it that you never spoke anything today?"

he replied:

"What could I speak, Molvi Saheb (referring to Moulana Qasim Saheb) shattered us in such a way that even our Chief Priest Noulus couldn't answer him..."



Another Priest, Ainate reported this:

"We have attended many such gatherings and debates but never did we hear such a discourse by such an Aalim." (Referring to Moulana Qasim Saheb)

Yet another Priest reported:

"If it had been our practice to embrace particular religion as a result of speeches, we would surely have done so after having listened to this man."

(Moulana Qasim Saheb)

He further conscientious:

"When our Chief Priest Noulus found no other way of overpowering them (Muslims) he resorted to the subject of Taldeer, reluctantly. Which is the 'resort' among us - but the way this person (Moulana Qasim Saheb) rebuffed at him, not only was he (Chief Priest Naulus) at a loss, but we too did not know what was happening."

### **Debate at Rourkee**

On emulating the ways of the Christian priests, many Hindu priests also began provoking Muslims on religious matters. Most notorious among them was Pundit Dayanand, who once toured Rourkee and openly attacked the Muslim beliefs. When Moulana Qasim Saheb faced up to him in debate and cornered him, he eventually fled from the debate in such haste that he never appeared again. The answers to the objections raised by Dayanand are found in Moulana's work: *Qibla Numa*. It is a marvellous, interesting and irrefutable work.

### **The writings (literary works) of Moulana Qasim Saheb**

Hadhrat Moulana Qasim Saheb has written many books that occupy a position of their own. The great Ulema of Islam have this to say about his works:

"If these books are translated in to Arabic without disclosing the name of the author, it will be said of them to be the works of Imam Razi and Imam Ghazzali, etc."

Among his more famous works are: Taqreer Del Tazeer, Tahzeerun Noor, Aab-e-Hayaat, Instanul Islam, Tasfijatul Aqaid, Hujjabul Islam, Qibla Numa, Tuhfartul Himja, Mubahatha Sahajaharpur, Hamul e Qasim, Toutheequl Kalam, Ajar bin Arabaeen.... etc.

Many Ulema also have difficulty in grasping its content due to the profound knowledge of Moulana.

### **Bay't-und Khalafa**

Hadhrat Moulana Saheb never used to make Bay't to anybody in spite of the persisting request and burning desires of many people to take Bay't at his hands. An incident is related by Siddaque Saheb: "I presented myself before Hadhrat Qasumul with the intention of making Bay't to him. When I made the request Hadhrat most humbly replied: 'I am not fit for such a thing - you should rather make Bay't to any of such and such pious elders,' Among the names he mentioned, one was that of Moulana Shaikh Mohammad Thanvi."



Moulana Mohammad Saddique Saheb continues, "But I continuously insisted that I wish to become Bay't to him only. To which Moulana continuously tried to refuse on some excuse or another until he eventually referred me to Hadhrat Moulana Rashid Ahmed Gathohi, saying, 'I am greatly inspired by Hadhrat Moulana Rashid Ahmed Saheb too.'" I replied, "Hadhrat, what has your respect to Moulana Rashid Ahmed Saheb got to do with me? I am inspired by you and that is all that matters to me. Please make me Bay't to you." For eight days I continuously requested him and he continuously tried to evade the issue until he relented and made me Bay't on 14 Rab-ul-Awwal 1289 Hajri."

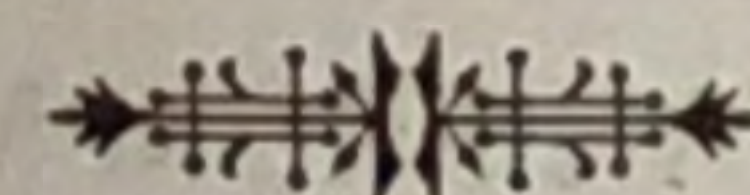
It is said that when Moulana Saddique Saheb attained the rank of Khalifat it was given to him by Moulana Qasim Saheb thus: "You are permitted by Hadhrat Hajee Saheb to make Bay't. Later on he received permission from Hadhrat Hajee Saheb too. Only two persons are known to have been rewarded Khailifat from Hadjrat Moulana Qasim Saheb: Moulana Mohammed Saddique Murrabadi and Moulana Ahmed Hasan Saheb Muhaddith Ambathiwi.

## Hajj and Death

Hadhrat Moulana performed 2 Hajjs. Once he was accompanied by Hadhrat Moulana Mohammad Yaqoob Saheb in the year 1277 H. He performed his second Hajj in the year 1294 H and as in that grand and magnificent Jamaat which comprised of erudite and learned Ulama, such as Moulana Rashid Ahmed Gangohi and other elders of the Ummah.

On the return from Hajj, while still in Jeddah, Hadhrat Moulana contracted a fever that lasted throughout the journey until he reached Bombay. Here his fever was so intense that he could barely sit up. He arrived in Deoband in this condition and, although after a few days his fever subsided, his cough would not leave him. He was in this condition when he had to debate Pundit Dayanand in Rourkee. His health continued to deteriorate although he was under constant treatment. During this illness of his, Moulana Ahmed Ali Saharanpuri also passed away, and Moulana Qasim attended his funeral in spite of his ill health. Whenever he found the strength he conducted his lesson, but amid growing weakness and illness, on the 4th Jamadil Aawwal 1297 on Thursday after Zuhr Salaat, Hadhrat Moulana succumbed to his illness.

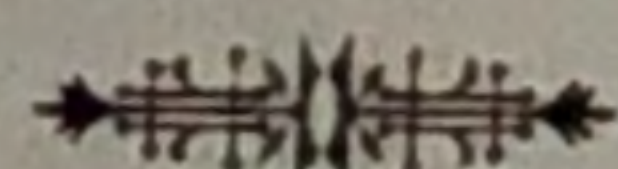
Among the numerous people who attended his funeral, it is said that there were many unknown persons who performed his Janaza Salaat and were not seen later in the day.





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MADRESSAH DEOBAND

This madressah which is located in the district of Saharanpur and which is called Madressah Deoband is a unique madressah. In this madressah, outstanding Ulama were born. They possessed pure character. They used to fear Allaah. They were free from greed for extravagant food and clothing. They were not desirous of building huge mansions. Their only desire was that the young and old, females and males become sincere and firm Muslims, do not do such actions that are contrary to what Allaah and Nabi ﷺ desire and learn those things that Allaah taught his told His beloved, Nabi ﷺ.

They knew that if the Muslims learn these things, they themselves will realize that talking bad about someone in his absence is a sin, deceiving is a sin and swearing is a sin. Furthermore, they will become aware of what Nabi ﷺ used to do from morning till evening and from evening till morning and they will become aware of the fact that helping one's neighbor is a noble deed, being compassionate to the young and showing respect to the elderly are noble deeds, performing the five fardh salaahs daily and fasting during Ramadhaan are noble deeds, spending one's earnings on his children and family is a noble deed, giving for the sake of Allaah is a noble deed and hoarding one's money and not assisting someone who is in distress is bad in the sight of Allaah.

In this madressah, vice is called vice and the education of refraining from vice is imparted.



## NO PROFESSION IS LOW

While mentioning about Deoband, the words of Hadhrat Maulana Muhammad Qaasim رَحْمَةُ اللهِ عَلَيْهِ comes to mind. He used to tell his students, "One who weaves whom you call a جَلاَّه and a barber who shaves your hair are not insignificant due to their professions. If they call you and invite you to partake from their food, do not refuse to accept their invitation. Make their hearts happy and remember that the poor will enter Jannat before the wealthy. Those people who loved the poor were used for the spreading of Islaam. Do not be proud by thinking that they are low and you are high."

## COME LISTEN!

We wish to inform you about the condition of one of his students. His name was Maulana Mahmood ul Hasan and his father's name was Maulana Dhul Fiqaar Ali. Both, father and son, used to reside in Deoband. You might wonder what kind of a name Deoband is. Is there a spirit (deo) locked up (band) here? Listen to this incident:

From the Ambiyaa, the name of one Nabi was Sulaymaan عَلَيْهِ السَّلَام used to lock up spirits in small brass pots. He used to command them to become smoke and once they used to become smoke, he used to instruct them to go into brass pots and he used to inform them that they would now reside in these small brass pots.

By the order of Sulaymaan عَلَيْهِ السَّلَام, these poor spirits used to go into the brass pots and Sulaymaan عَلَيْهِ السَّلَام used to close the lids and recite the Ism A'dham due to which the lids used to become so heavy that no matter how much the spirits tried, they could not escape from these brass pots. Once they were imprisoned in these brass pots, Sulaymaan عَلَيْهِ السَّلَام used to throw these brass pots into some sea.

These were a mischievous type of spirits who used to go around causing harm to people.

Remember! Man has devilish qualities and also compassionate qualities. When his devilish qualities rise and are not suppressed, man becomes a devil.

You would say that devils used to devour men raw, they used to have huge horns and long teeth and they never used to show mercy to children, elderly people and women.

## THE DEVILS OF THIS ERA

You will be surprised to hear that also in this era there are such devils that kill innocent people with their horns and devour them with their long teeth. How are such mischievous creatures rectified?

Can one who knows the Ism A'dham bring them under control as Sulaymaan عَلَيْهِ السَّلَام done due to knowing the Ism A'dham? Governments also know spells due to which these devils can be brought under control. **The spell is that they should be told to respect men and taught to be kind to every person.** You must have seen that a child runs around, jumps everywhere, runs off with someone else's things and throws stones at people. However, when he is nurtured and in front of him no old person throws a stone at someone, takes someone's belongings without permission or swears someone, then this child will not swear anyone, throw a stone at someone or take someone's belongings without permission and then this child becomes an Alim, an Allaah-fearing person and a professor in some college.

If the spirits of this era are also trained and educated, then they can also be rectified.

Where has our discussion reached? We were informing you about Deoband.



### **Maqam-e-Mahmood Moulana Mahmood ul Hassan** رحمہ اللہ

In a certain era, it was believed and also now few people say that a mischievous spirit was imprisoned here from the era of Sulaymaan ؑ and when the Molvi who established the Madressah came to Deoband, this spirit made a great effort to escape. However, this Molvi used to recite such a 'wadhifah' (spiritual formula) due to which it could not escape and the wall in which it is imprisoned could not break. However, this entire story is baseless. Here, no devil or fairy is imprisoned.

Deoband is an ancient town. It seems that once there was a jungle and forest here such as Bandarban and Mahaban and religious mendicants and hermits used to reside here.

### **WHY IS DEOBAND CALLED DEOBAND?**

A long time ago, men who were engaged in worship used to be called "Deo" and women who were engaged in worship used to be called "Dewi". Until now the Hindus call the women 'Dewijee'.

Once people began residing in this jungle (ban in Urdu), it must have been called Deoban and now it is called Deoband.

Yes, we were informing you about Maulana Mahmood ul Hasan when mention was made of spirits and devils.

The manner in which the people live in Deoband is excellent. The Muslims are on one side and the Hindus are on the other side and the bazaar is in the middle. The people of one side do not go to the other side. The bazaar is a border in the middle. Then too, it is extremely good that the Muslims and Hindus do not fight with one another and they live with peace.

When the Arab families came to India, the Siddiqi, Farooqi and Uthmaani families went around the various cities and settled in

### **Maqam-e-Mahmood Moulana Mahmood ul Hassan** رحمہ اللہ

Muzaffar Nagar, Naanotah, and Thaanabawwan. Maulana Mahmood ul Hasan's ancestors settled down in Deoband. **Sheik Fatah Ali, the grandfather of Maulana Mahmood ul Hasan, was one of the people to settle down here. His son was Maulana Dhul Fiqaar Ali and Maulana Mahmood ul Hasan was the son of Maulana Dhul Fiqaar Ali.**

During the era of the British, Maulana Dhul Fiqaar Ali became a servant in Bareli. Maulana Mahmood ul Hasan was born in Bareli. Maulana was born in the year 1268 hijri corresponding to the year 1851.

### **THE PRIMARY EDUCATION OF MAULANA**

At the age of six, he commenced قاعدہ بغدادی and he learned how to recite the Qur'aan from a person of Mangloor who was known as Miyaji Mangloor. He studied the books of Farsi and the initial books of Arabic under his paternal uncle, Maulana Mihtaab Ali. You must be remembering the name of Maulana Mihtaab Ali. This is that same Maulana Mihtaab Ali whose maktab in Deoband was regarded as the best maktab. This is that very same Maulana Mihtaab Ali who used to call Maulana Muhammad Qaasim the goat of knowledge.

From childhood, Maulana Mahmood ul Hasan was fond of hunting and he used to keep a gun when he was teaching in Deoband. There was a pond close by where ducks used to sit. While they were sitting, he used to take aim and hunt these ducks.

### **THE ALIF, BAA, AND TAA OF JIHAAD**

Maulana used to say:

(1) "If one practices running with the intention that he will have to fight for Deen and his country, I should not become lazy. Such a person will receive the reward of jihaad."



(2) "If one learns how to shoot and when hunting, he has the intention of shooting for Deen and his country, he will receive the reward of jihaad."

(3) "If one takes out little money daily from his earnings with the intention that this money will be used for defending deen, he will receive the reward of jihaad."

Apparently, this seems like something simple. However, if one ponders over this, it will have a special effect on his eagerness.

We are living in this country. The air, water, food, roads, lush gardens, fragrance of the flowers and taste of the fruits of this country have penetrated our veins. If someone attacks this country, preventing him and protecting the country, houses and places of worship will be regarded as jihaad.

A true Muslim and a true Hindu is one who has love for his country and sacrifices his life and wealth for his country.

## WHAT IS JIHAAD?

Jihaad is to push back the enemy of Allaah, the enemy of deen or the enemy of the country to raise the Name and kalimah of Allaah. If fighting a war with knowledge defeats such an enemy, this will also be regarded as jihaad. Speaking the truth in front of a ruler is also jihaad.

## THE REWARD OF JIHAAD

Whose rank can be higher than the rank of that soldier who protects his country and his deen and gives his life and wealth for the protection of his country and deen?

In the country, there are places of worship and there are also houses in which children live, elderly people live and children play and jump. Not one or two but thousands and millions. If a soldier fights to save their lives and the lives of

his mother, father, brothers, and sisters, can anyone else be more valuable than him and can Allaah love someone else more than him?

No. No one can pay the value and price of such a soldier, such a mujaahid, such a person who sacrifices. What can be greater than the reward of jihaad. A soldier offers sacrifices to protect huge mansions, Masaajid and places of worship.

You have read the alif, baa and taa of Maulana Mahmood ul Hasan Saheb. Whoever desires should read it:

(1) We shall protect the country. One should not be lazy to run. Hence, one should practice running.

(2) We will shoot to protect the country. Hence, we learn to shoot.

(3) We shall collect one, one coin and daily take out a portion from our earnings. One, one coin is just an example. Save one, one aanah (a sixteenth part of a rupee), four, four aanah, eight, eight aanah, one, one rupee and then at the end of the month and at the end of the year see what happens.

The enemy does not attack every day. This only happens once in many years. The longer and the more times this is read, new points will be understood and one will have to say that Maulana Mahmood ul Hasan has written a voluminous book in few words.

When the madressah was built and teaching began, Maulana Mahmood ul Hasan and some other students were the first to become the lustre of the madressah.

Who could have said that this small maktab would in the future become such a place for learning religion and deen that people would come to it from various corners of India, they would eat dry bread and wear torn and tattered clothing while residing in it and thereafter reach such a stage that is difficult to fathom?



Who could have said that the British Empire, in which the sun does not set and whose pride and haughtiness reached such great heights, would begin to fear these Molvis who were clad in torn and tattered clothing and would send their secret intelligence and spies behind them?

Who would have known that the simple Molvis of Deoband who would not have coats and trousers, shoes worth fifty rupees and any government post, will be welcomed by the people wherever they go?

Who would have known that this Maulana Mahmood ul Hasan who is being spoken about would reach such a great rank that numerous books would be written in his remembrance and people would remember his name?

Remember, all of this is the blessings of acquiring the knowledge of deen. All of this is the blessings of the Qur'aan and hadeeth and these blessings will remain forever. Maulana Mahmood ul Hasan studied various kitaabs under the other asaathidhah (teachers) of the madressah and **thereafter went into the company of Hadhrat Maulana Muhammad Qaasim Naanotwi** رحمہ اللہ and studied under him.

Everyone was not capable of studying under Maulana Muhammad Qaasim. Only enthusiastic, competent students who could read the Arabic texts fluently and understand the kitaab without the translation could remain studying under him.

Maulana Muhammad Qaasim used to teach his students on condition that they are not permitted to ask for the translation and the meaning when the text is read and if there is a necessity to explain anything, Maulana himself will explain it. The students used to accept this condition.

## THE LECTURES OF MAULANA MUHAMMAD QAASIM SAHEB

When Maulana Muhammad Qaasim used to lecture, it used to seem as if the entire meaning of the kitaab was flowing like water. Whoever gained the fortune of becoming the student of Maulana Muhammad Qaasim became pure gold and shone in such a manner that until today the Arabic madaaris of India are delighting eyes with their lustre.

Those who witnessed the lessons of Hadhrat claim that Hadhrat used to mention such aspects that never used to cross the mind of anyone and never used to be heard by anyone.

## AFTER COMPLETING HIS STUDIES

When Maulana Mahmood ul Hasan completed his studies, Maulana Naanotwi instructed him to teach in the madressah. Now listen to this humorous incident:

Maulana Mahmood ul Hasan says, "When Hadhrat instructed me to teach, I became extremely worried and fell silent. However, until when could I remain silent? I had to go to Hadhrat. Hadhrat enquired, 'Mia Mahmood! What is this that you are doing? Why are you going around quietly?' I replied, 'Hadhrat! I used to draw enjoyment of your explanation during the lesson. What have I learnt to teach others?' Hadhrat called me to come closer to him and he pat my back and said, 'Go and teach.'" What transpired thereafter? This is something to hear.

Hadhrat became a teacher of the fifth years and ended up becoming the Sheikh ul Hadeeth of Daarul Uloom Deoband. Extremely intelligent students and qualified



students of other teachers are sitting in front. It is time for hadeeth. No one has the audacity to speak vain speech. Sheikh ul Hadeeth sits on the cushion. Every student is looking towards Sheikh. The recitation of hadeeth commences. Today, Sheikh ul Hadeeth is himself reciting. A fountain of spiritual light gushes forward and the drops of it are falling through the air. It is a sea the water of which is flowing towards the students and those who are thirsty are having their thirst quenched.

Look! This is that same Maulana Mahmood ul Hasan who lies down on the floor of the Masjid without a straw mat.

However, now it seems that he is a lion. A lion of Allaah. He has power in his sight. He has power in his reasoning. He has such power in his explanation that no one has the ability to speak in front of him.

While lecturing and explaining a hadeeth, Maulana Mahmood ul Hasan used to prove every aspect from the Qur'aan and he used to prove that no statement of Nabi ﷺ is separate from the Qur'aan and he used to say that if there is any such hadeeth that cannot be proven from the Qur'aan, we will not call it an authentic hadeeth.

He used to prove that if there is brevity in the Qur'aan, the explanation of it is in the hadeeth and if there is an indication in the Qur'aan, this indication is shining completely in the hadeeth. Those students who used to come with qualifications from other madaaris used to claim **that the knowledge of Maulana is not knowledge that is learned or memorized but it is a blessing granted by Allaah.** Maulana used to seem so thin and frail. However, his mind and intelligence was so powerful than it cannot be explained.

## UNTIL FIFTY YEARS

Hadhrat Maulana Mahmood ul Hasan taught in Deoband for close to fifty years. In that period, how many Ulama

qualified from Deoband? Who can say? **One and a half thousand possibly. Definitely one thousand.** Ulama from where and where and what great Ulama.

If one of Maulana Mahmood ul Hasan's students is discussed, a voluminous book will be formed.

He who taught hadeeth for many years in Madinah and thereafter made thousands of Ulama in Deoband madressah. His knowledge, piety, his patience, his steadfastness, his propagation of the laws of Allaah and Rasulullaah ﷺ, his tolerating the difficulties of prison for the truth. What and what qualities of his can be mentioned? Who is this? **Hadhrat Maulana Husain Ahmed.** Not only one or two, but many of his students were such that they spread out in the various cities and towns of India and they used to inform, they are informing others and they will continue to inform others about those things taught to us by Allaah and Rasulullaah ﷺ.

Furthermore, his students are not only in India but also in Kabul, Qandahar, Balkh, Bukhaara, Madinah, and Makkah.

Ponder! How strange it is.

There was a time when people used to come from Samarqand, Bukhaara, Sheraaz and Isfahan with the blessing of knowledge and piety and they used to confer their favors. Now, such an era has dawned that people have begun to come to India from Samarqand, Kabul, Bukhaara, and Balkh and they are filling their bosoms with the pearls of deen, religion, Qur'aan, and hadeeth. From where? From the madressah in Deoband.

## HAJJ IN THE YEAR 1294 HIJRI

This is that year in which the eminent Ulama of India intended to perform hajj. There were Ulama, saints, Sufis,



and poor Muslims and the renowned saint of Ilaahabad, Maulana Muhammad Husain Saheb Ilaahabadi was also there who heard songs during the entire journey in the ship. Hadhrat Maulana Muhammad Qaasim Naanotwi and Maulana Ya'qoob were also there. Maulana Mahmood ul Hasan was the companion of his sheikh and ustaadh, Maulana Muhammad Qaasim. Such a caravan of hajj in which there are Ulama, saints, Sufis, and poor people. What a blessed caravan it will be.

At every station on the road by which these blessed travellers were traveling, the Muslims used to come to meet and welcome them and they used to request them for du'aas. When the caravan reached Bombay, they missed the ship and the next ship was leaving after twenty days.

When the next ship left after twenty days, this caravan boarded the ship. **The journey to Jeddah lasted thirteen days.** During the entire journey, they did nothing apart from engaging in the dhikr of Allaah, performing salaah with jamaa'at and reciting the Qur'aan. From Jeddah, they acquired camels as conveyances.

Sheikh ul Arab Wal Ajam, Hadhrat Haaji Imdaadullaah Saheb Muhaajir Makkah, was waiting for the caravan.

After performing hajj, they left for Madinah. For thirteen days, they remained in Madinah. **Hadhrat Shah Abdul Ghani was in Madinah.** He was the student of Hadhrat Shah Muhammad Is'haaq Muhaddith Dehlawi. Maulana Naanotwi acquired sanad of hadeeth and permission to narrate hadeeth from Shah Abdul Ghani and he completed Bukhaari by him when he was residing in Delhi.

Now listen to one more thing. When eminent Sufis and spiritual leaders used to make someone their disciple and grant him permission to make others his disciples by making him his Khalifah, they used to first advise this disciple that if

he is still owing someone anything, he should pay it, if he had taken anything from someone and has not returned it as yet, he should return it, if he had abused anyone or sworn anyone, he should seek forgiveness from the one whom he oppressed and he should resolve not to cause anyone inconvenience, not to harm anyone, not to lie and to practice upon the teachings of Allaah and Rasulullaah ﷺ.

When he used to repent, they used to inform him of a manner of engaging in the dhikr of Allaah by means of which light is created in the heart and they used to inform him that this was the method informed to them by their spiritual leader and their spiritual leaders were informed about it by their spiritual leaders and they were informed about it by their spiritual leaders. They used to take the name of each spiritual leader in the chain until Nabi ﷺ. Before, when the spiritual leaders used to make someone their Khalifah, they used to. Examine him and ensure that he is not committing anything that causes Allaah and Rasulullaah ﷺ to become displeased and thereafter they used to write on the certificate of permission that after thoroughly investigating, they had found out that he adheres to the shar'iat and those things that Allaah and Rasulullaah are pleased with and thereafter they have granted him permission to make others his disciples and to show them the straight path.

The sanad and permission for hadeeth used to also be granted in this manner. We will provide an example for you.

**Maulana Muhammad Qaasim Naanotwi granted me sanad and permission. Hadhrat Shah Abdul Ghani Muhaddith Dehlawi granted him permission. Shah Muhammad Is'haaq Muhaddith Dehlawi granted him permission. Hadhrat Shah Abdul Azeez granted him permission. Hadhrat Shah Waliyullaah Muhaddith Dehlawi granted him permission. And this chain reaches Rasulullaah ﷺ.**



The greatest benefit of this is that the person who is receiving permission becomes connected to the blessed being of Nabi ﷺ.

On leaving Madinah, Maulana Naanotwi requested Shah Abdul Ghani to grant sanad and permission to his beloved student, Maulana Mahmood ul Hasan. Hadhrat Shah Abdul Ghani happily granted him sanad and permission.

They returned to Makkah from Madinah and remained there for one month. In that time, Maulana Mahmood ul Hasan pledged allegiance to Haaji Imdaadullaah رحمہ اللہ. Approximately three months after returning from hajj, Maulana Naanotwi passed away due to which Maulana Mahmood ul Hasan's heart became completely dissatisfied from teaching and he retired.

## MAULANA RAFEE UD DEEN

At that time, the principal of the madressah was Maulana Rafee ud Deen. He was from the great saints and Hadhrat Maulana Muhammad Qasim also used to respect him. Maulana Rafee ud Deen knew that if Maulana Mahmood ul Hasan left the madressah, then not only will the teaching be harmed but the madressah will also be deprived from the blessings that are acquired by the du'aas of Hadhrat. Hence, he used to repeatedly remind Hadhrat that the cushion of knowledge belonged to his sheikh and ustaadh and finally one day he held his hand and brought him to the madressah and the lessons continued.

You must have read about Shah Waliyullaah Muhaddith Dehlawi. In reality, this madressah of Deoband, the teaching of deen and the enthusiasm for deen are the favors of Shah Waliyullaah.

The greatest service of Hadhrat Shah Saheb and his family is that he translated the Qur'aan into Farsi in that era when Farsi was commonly spoken and understood by the people so that every literate person could understand the meaning of the Qur'aan and those bogus Molvis who used to tie big Imamahs, wear long cloaks and inform the Muslims about the wrong meaning of the Qur'aan, could not deceive the Muslims.

Thereafter, when people began conversing in Urdu and Urdu reached every corner of India, Hadhrat Shah Rafee ud Deen and **Hadhrat Shah Abdul Qadir translated the Qur'aan into Urdu** and this created a religious spirit among the Muslims.

Hadhrat Shah Waliyullaah also wrote books in Farsi and Arabic. He wrote books in Arabic so that the people of Makkah, Madinah, Egypt and Shaam could understand that the Ulama of India are still conveying the message of Nabi ﷺ and they had made such arrangements that, Insha Allaah, until Muslims remain in India, they would pass on this message.

The people of Delhi made a great effort for Maulana Mahmood ul Hasan, who was the greatest a Alim and saint of that time, to sit on the seat of Hadhrat Shah Waliyullaah in the capital of Delhi and spread the light of knowledge. However, Hadhrat Shah Waliyullaah did not accept this. Peerjee Abdul Razzaak of Gangoh was in the forefront of the effort to bring Hadhrat to Delhi.

Hadhrat knew that the seat of knowledge in Deoband was also the favor of the family of Shah Waliyullaah and his ustaadh, Hadhrat Maulana Muhammad Qasim Naanotwi, had beautified it and he knew that he had attained 'Maqaam e Mahmood' from this institution. If he leaves it, where would he go and why would he go?



## HIS SECOND HAJJ 1333 HIJRI

You have just read that Hadhrat Maulana Mahmood ul Hasan performed his first hajj with his ustaadh, Maulana Naanotwi, and eminent Ulama of India were with. Now this is the second hajj.

We do not intend to mention anything about rebellion in this book. Then too there will be no problem in mentioning that in that era, **the First World War was taking place and Maulana Mahmood ul Hasan considered it necessary to assist the Turks and he asked for donations from numerous places. Not only did he ask for donations but he also closed the madressah and sent the students to create compassion for the Turks in the hearts of the Muslims and Hindus.**

When Maulana prepared for hajj, some people thought that now Maulana is leaving India and going to spend the remainder of his life in Madinah. However, this was not the intention of Maulana. When the people of the madressah asked him about it, he replied that he intends to return but at the moment it is difficult to inform them after how many days he would return.

Some other Ulama and some of Maulana's sincere students and disciples accompanied him on this journey. Part of the traveling group went before to Bombay to arrange the tickets and passports so that there would not be any problem at the nick of the time. Maulana Murtadhaa Ahsan, Maulana Matloob ur Rahmaan and Maulana Sahool were among those who accompanied Hadhrat.

Maulana Murtadhaa used to reside in Chaandpur in the Bijnor district and he was from the extremely renowned Ulama. Maulana Matloob ur Rahmaan was the younger brother of Maulana Habeeb ur Rahmaan Deobandi. Later on,

he became a dervish and began getting disciples. Maulana Sahool used to reside in Bhagalpur (Bihaar). Maulana Uzair Gul and other eminent personalities were among those people who came from Deoband and remained with Hadhrat. Maulana Uzair Gul used to reside in Ziyaarat Kaka Kheil, a district in Peshawar.

On the way, they stopped at Ratlaam and Surat and reached Bombay in such a time that two days were remaining for the ship to depart. However, since the tickets had been arranged, there was no tension. After two days, the entire group boarded the ship and reached Adan on the seventh day. In the ship, salaah was always performed with jamaa'at. Maulana Murtadhaa Ahsan used to lead the group in salaah and sometimes Maulana Sahool Bhagalpuri used to lead the congregation in salaah.

After reaching Adan, they reached Jeddah on the fifth day and they were in quarantine for five days. Thereafter, they reached Makkah.

After performing hajj, they left for Madinah. Sayyid Ameen Aasim Mutawwaf informed the drivers of the camels about the rank of Hadhrat and emphasized that Hadhrat should be comforted in every way. Hence, the journey went with ease and the camels for every salaah to be performed with jamaa'at.

Maulana Husain Ahmed Saheb and his brother were in Madinah. Maulana Husain Ahmed Saheb was a special student of Hadhrat. Many years before this, he went to Madinah and he used to conduct lessons of hadeeth in the 'haram'. Great saints and Ulama of Madinah used to acknowledge Maulana Husain Ahmed Saheb. When they heard that Maulana's ustaadh and sheikh is coming, they longed to see Hadhrat and they prepared to welcome him



from outside Madinah and they welcomed him with a lot of respect.

Maulana Husain Ahmed Saheb had his own house in Madinah and it was an extremely splendid house. Hadhrat stayed in his house and after a few days, he commenced lessons of Bukhaari due to the request of the people of Madinah.

**Daily, the lessons of Bukhaari used to take place after Dhuhr salaah at the residence of Maulana Husain Ahmed Saheb.** The renowned people of Madinah used to attend the lessons and were left dumbfounded on hearing Hadhrat's lectures and explanation of the ahaadeeth.

**This carried on for approximately five months.**

You have just read that Hadhrat Maulana Mahmood ul Hasan Saheb possessed great love for the Turkish government and Turkish Muslims and he asked for donations for the First World War.

Maulana realized that until the British government is present in India, the Muslim governments that remained anywhere in the world could not be at peace. **Hence, it was necessary to be concerned about the independence of India.**

In India, Deoband was such a Madressah from where, hundreds of people used to graduate as Ulama every year and spread out to various places. The Ulama and saints from this madressah held a great rank in the sight of the Muslims. The family of the eminent spiritual leaders of Afghanistan and Sarhad were the students and disciples of Maulana Mahmood ul Hasan.

After pondering and contemplating to a great extent, Maulana formed a group of dauntless and established their

headquarters where the group of Mujahideen used to reside. This group was from the free tribes around Afghanistan who regarded the British as the enemy of deen and kuffaar and they regard waging jihaad to be a fardh of deen. Most of these people were those who studied under Maulana and they regarded Maulana to be their leader and sheikh.

## WHAT MAULANA DID?

Maulana sent his message to the people of Sarhad and informed them that until the British government is present in India, no Muslim government can be at ease, and neither can their deen and religion remain in its original condition. He asked them to therefore participate in the war for independence. **Maulana Ubaidullaah Sindhi was among those people who put their lives in danger by going by the mountains and jungles to convey this message.** Maulana Ubaidullaah was from a prominent family of Haydrabad Sindh. He converted from Hinduism to Islaam. He remained in the company of Hadhrat for many years and studied under him.

With regards to this movement, Maulana Ubaidullaah Sindhi did not travel only to Yaghistan, but he travelled also to Turkey, Russia, Afghanistan, and other countries and he also conveyed his movement to Ameer Habeebullaah Khan who was the Ameer of Kabul in that era.

**Maulana Ubaidullaah Sindhi established a madressah in Delhi called Nadhaaratul Ma'aarif.**

The purpose of this madressah was that those Muslim youth, who had turned away from Islaam by studying the English medium of education, should be made sincere, firm Muslims.

**Hadhrat Maulana Mahmood ul Hasan told him, "Bhai Ubaidullaah! Together with the people following the British in India, what will be achieved by this endeavor?"**



**In the number of days it takes you correct the mind-set of ten people, the British turn thousands away from deen. This English medium of education and English course is only so that the Muslims and Hindus regard their religion to be of no value and are left as slaves of this world and their objects and benefits. The necessity is to wipe out the rule of the British so that the root of atheism can be uprooted."**

Hadhrat Maulana sent Maulana Ubaidullaah repeatedly to Sindh, Yaghistan and Sarhad. Maulana Ubaidullaah strengthened this movement and established connections in all of these places.

Messages were being sent and the people of Yaghistan and Sarhad also started skirmishes against the British when the British found out that the hand of the greatest Alim of India, Sheikh ul Hind Maulana Mahmood ul Hasan who is the headmaster of Daarul Uloom Deoband, is behind the veil of this movement and he is the main advisor of these armies. However, proof was required for this and the British spies did not possess any proof. It was not a simple task to arrest Maulana Mahmood ul Hasan who taught in Deoband for fifty years and made hundreds of thousands Ulama and whose students were spread out in the various villages.

Maulana Muhammad Ali, Shaukat Ali and Maulana Abul Kalam Azad were already imprisoned.

Doctor Ansaari received news that the British had already decided that Hadhrat Sheikh ul Hind should be arrested but they had not decided the method of arresting him as yet. Immediately, he informed Hadhrat and it was decided that Hadhrat should intend to perform hajj. It was the season of hajj and Hadhrat would be able to be far from the British Sarhad would also gain an opportunity to speak to the delegates of the Turkish government with regards to how they can assist India in gaining independence.

This was the basis of the intention of the second hajj. The intention was made all of a sudden and he got ready. Hadhrat intended to reach Yaghistan from Makkah by means of the Turkish government so that the headquarters could be supervised and the enthusiasm of the mujaahideen does not diminish.

Doctor Ansaari sent a telegram and first of all arranged the tickets of those who were intending to go and Hadhrat did not leave Deoband.

Furthermore, Doctor Ansaari also made arrangements from his side for the expenses of the tickets of Hadhrat and his companions and he sent his brother, Hakeem Abdul Razzaak Saheb, to Bombay so he could put Hadhrat on the ship and then return.

Maulana's intention was to remove the British from India and he desired to use every means to achieve this objective.

We have mentioned Maulana Ubaidullaah Sindhi. From this, one should not think that only Maulana Ubaidullaah joined Maulana in his mission. Rather, many of Maulana's students, those who acknowledged him and his friends who were sacrificing their lives and wealth in support of this movement and were participating in the activities of jihaad day and night, were also participating.

**Maulana Uzair Gul**, Haaji Tarang Zai, Maulana Saif ur Rahman, Maulana Mansoor, Maulana Ahmedullaah Paanipatti, Maulana Dhuhoor Muhammad, Sheikh Abdur Raheem Sindhi, Maulana Ghulaam Muhammad Deenpuri, Maulana Abul Hasan Taaj Mahmood, Maulana Muhammad Saadiq, Maulana Fadhl Rabbi, Maulana Muhammad Akbar, Maulana Fadhl Mahmood, **Khan Abdul Ghaffaar Khan**, Doctor Ansaari, Maulana Muhammad Ahmed Chakwaai.

These are just a few names. In the period of fifty years, in how many students Maulana must have created the fervor of



jihaad? Furthermore, these students must have enlightenment hearts with their emotional lectures concerning jihaad in their cities, provinces, and villages. Ponder over these few names that we have written.

**Among them, one is from Qandahar, one is from Sarhad, one is from Peshawar, one used to live around Delhi, one is from the U.P., one is from Sindh and one is from the centre of Jihaad itself Yaghistan.** In this manner, the independence movement spread to every corner of India and it stunned the British government. **It was not such that it was connected with the Muslims but the Hindus and Sikhs also joined it. Maulana rented a separate place for them in Deoband which was called a bungalow.** In the dark nights people used to come to this place from far and consult with Maulana.

Where has our discussion reached? We were informing you about the hajj of Maulana when the political discussion came up. We will now proceed by narrating a humorous incident with regards to the hajj. When Maulana intended to perform hajj, the U.P government sent a telegram to the Bombay government with regards to removing Maulana Mahmood ul Hasan from the ship. However, the telegram reached when the ship had already departed. By means of the central government, the U.P governor sent another telegram to Adan. However, Dr Ansaari's men were lying in wait and they conveyed the telegram so late that the ship had already left Adan.

Now the only method was to send instructions to the captain of the ship. Hence, the captain was instructed to arrest Hadhrat in Jeddah and not to allow him to disembark.

Look at how Allaah makes things happen. In that era, the governor of Jeddah made new arrangements for the hujjaaj who came by ship to be dropped off at Port Saud and taken

to Makkah from there. The captain received the telegram when all the hujjaaj had already disembarked at Port Saud and only those Muslims remained with Maulana whom the government of Bombay had sent to spy on the movements of Hadhrat. Now listen to their fate.

Someone had performed the Turkish police that these few Muslims are the spies of the British. The Turkish police arrested them and when they said that they had come for hajj, they sent them to Makkah under their supervision and they kept them under their supervision until they completed their hajj and they deported them to India.

## THE ACTIONS OF A MUSLIM

In the desire for power, the shareef of Makkah had become the slave of the British. He had such an Alim who was irreplaceable, a complete saint and a great mujaahid, arrested in the Haram itself where breaking a blade of grass and cutting grass is also forbidden. Otherwise Maulana would have continued his movement from the Haram or else by some scheme he would have went to the centre of jihaad, Yaghistan, as was decided with Ghaazi Anwar Paasha and Ghaalib Paasha.

## MEETING GHAALIB PAASHA AND ANWAR PAASHA

Sheikh ul Hind had already met the governor of Hijaz, Ghaalib Paasha, and he had already held discussions with Ghaazi Jamaal Paasha and Ghaazi Anwar Paasha during his stay in Madinah and he had already attained a mandate of Ghaalib Paasha which was addressed to the Patan leaders of Sarhad. The companions of Hadhrat Sheikh ul Hind had already took this mandate to India with great caution and Maulana Mansoor Ansaari, whose original name was



Maulana Muhammad Miyaan, had already conveyed this mandate to the leaders of Sarhad. The incident concerning this is quite lengthy. Despite all of this, such incidents occurred due to which it was decided that Maulana should return to Makkah.

## RETURNING TO MAKKAH FROM MADINAH

When he returned from Madinah to Makkah, Maulana Husain Ahmed, Molvi Waheed Ahmed and Munshi Muhammad Husain Faidhaabaadi also accompanied him so that Maulana would have no inconvenience on the journey and they could accompany him back to Madinah if he decides to return to Madinah.

On reaching Makkah, it became known that the shareef had met with the British and was preparing to fight against the Turkish government. There was also a rumour going around that the British had instructed the shareef to expel the Turkish government from Hijaz and he was threatened if he does not comply.

During that time, the temperatures were extremely high in Makkah. Hence, it was decided that Hadhrat should stay for a few days in Taa'if. He would be able see Taa'if and visit the blessed places in Taa'if and when the time for hajj comes close, he would return to Makkah.

When he reached Taa'if, the conditions there became even more complicated than the conditions in Makkah and the rumours that were spreading in Makkah became evident. In other words, war had commenced.

## THE SON OF THE SHAREEF ABDULLAAH

The son of the shareef, Abdullaah, invaded Taa'if against the Turkish and closed the roads.

Ramadhaan had commenced. However, no one had the courage to go to the Masaajid to recite Qur'aan and make arrangements for Taraaweeh. If a few people were afraid, they recited from Surah Feel in Taraaweeh and then returned home.

Bullets were being fired and the poor people could not control their senses due to the echoing of the guns.

Everyone said that it was better to go to Makkah. Here there was no hope of surviving and neither was there any guarantee of reaching Makkah safely. However, there would not be much danger on the road after leaving Taa'if. The season of hajj was also close. The Turkish officers were consulted and they gave permission for Hadhrat to go to Makkah. However, the Turkish officers also informed them, "You are responsible of yourselves. Allaah forbid, if any harm is caused to you, we should not be blamed."

## FROM TAA'IF TO MAKKAH

They left Taa'if and while walking, they reached the military camp.

Abdullaah knew Hadhrat Maulana Husain Ahmed very well and he had great respect for him. When he saw Maulana and Maulana's companions, he welcomed them, hosted them and the next morning he hired camels and made arrangements for them to be taken to Makkah.

The shortage in Makkah had reached its heights and they were short of funds when the caravans of the hujjaaj from



India arrived. Maulana Mas'ood Ahmed, Hadhrat's son in law, was also in one of the caravans. Maulana's wife and Hakeem Abdul Razzaak Dehlawi had sent some money with him for Hadhrat. When this money came, their worries decreased. The hujjaaj from India and Maulana Mas'ood Ahmed informed them that the British government has become the grave enemy of Hadhrat and whichever ship reaches Bombay or Karachi from Hijaz is thoroughly searched for Maulana Mahmood ul Hasan.

## THE NEW MISCHIEF OF THE SHAREEF

On hearing about the rebelling of the shareef, the Muslims of India became extremely worried and began to harbor hatred for him. By the indication of the British, the shareef had a fatwa issued in which it was stated that the Turks are kuffaar and the question was asked that why should the service of the Haramain not be handed over to the shareef.

The Ulama of Makkah were made to sign this fatwa and the fatwa reached Maulana.

When Maulana looked at the fatwa, he refused to sign it due to which the enmity for Maulana settled in the heart of the shareef.

In India, the British government had become his enemy and in Makkah, the shareef of Makkah had become his enemy.

Ponder a bit! How the pious bondsmen of Allaah are tested.

In those days, the shareef went to Jeddah to meet Kernal Wilson. Wilson was a special officer of the British government and when Wilson informed the shareef that Maulana Mahmood ul Hasan is the enemy of the British government and he should be immediately be sent to Jeddah, the shareef became overjoyed and immediately informed the authorities in Makkah that Hadhrat should be sent to Jeddah.

When the shareef returned to Makkah and found out that until now Hadhrat was not sent to Jeddah, he became greatly displeased and instructed that as fast as possible Hadhrat should be sent to Jeddah.

It was decided that the prominent businessmen of Delhi and other places should meet the shareef and inform him that even if a guilty person comes to the haram, he cannot be arrested and Maulana is not even guilty. They were going to tell the shareef that if he hands over Maulana to the British, the sanctity of the haram would be lost and it will be recorded in history that he had arrested an Alim from the haram of Makkah and handed him over to the enemy of Islaam, the British.

When these businessmen met the shareef, he responded by saying, "Maulana is from the subjects of the British and those whose subject he is are asking for him. How can we keep him? We do not wish to displease the British government." He then sent Maulana to Jeddah.

When the Ulama and saints of Makkah came to bid Maulana farewell, **Maulana remarked, "I thank Allaah that I am a captive of adversity and not a captive of a crime."**

The British detained Maulana in Jeddah for one month and then he was taken to Suez where he was detained for one month in the military camp and then he was sent to Malta.

**In the prison for Malta, Hadhrat completed the translation of the Qur'aan.**

**Hadhrat remained in prison for approximately four years and when India was close to gaining independence, Hadhrat returned to India.**

Birth: 1268 Hijri. Death: 1339 Hijri.

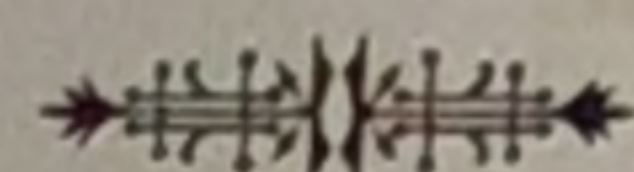
Age: 71 years old.

Translation edited by  
A.H.Elias (Mufti)  
May Allaah be with him  
1436--2015



## SHEIKH UL HIND HADHRAT MAULANA MAHMOOD UL HASAN

Sheikh ul Hind Maulana Mahmood ul Hasan taught Qur'aan and hadeeth for many years in Deoband. For the sake of deen, he became the enemy of the British. In Madinah, the boastful effendi tormented him to a great extent. In Makkah, the shareef of Makkah became his enemy, caused him difficulties and out of anger due to Maulana not signing a fatwa that was contrary to shar'iat, he removed Maulana from the blessed haram and handed him over the British. He was imprisoned in Malta and he had to endure the hardship of food, shelter and being away from his family. If Maulana Mahmood ul Hasan desired, he could have put his signature on the incorrect fatwa and acquire some reward as the other ulamaa had done. However, he did not do this and just as how Nabi ﷺ endured inconveniences and difficulties for the truth, Maulana had to also undergo this. He used to spend his morning and evening in the remembrance of Allaah and he passed away while taking the Name of Allaah. He always desired that the Muslims should be united in upholding the honor of Islaam and whatever they do should be done for the pleasure of Allaah.



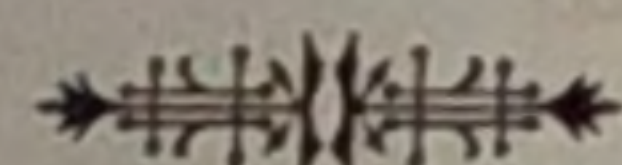
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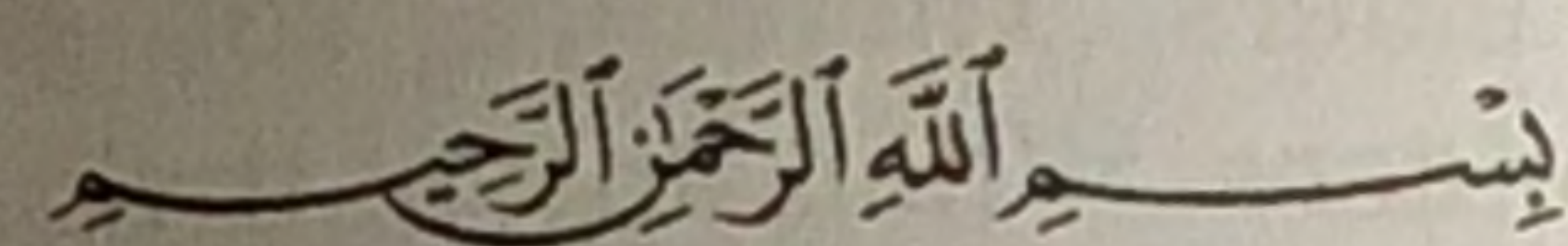
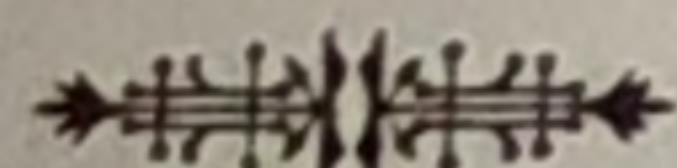


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Respected brothers, sisters, and beloved children!

Please keep in mind that simply reading stories of pious people is not enough – one must ponder and think about what they have read to benefit from it.

When reading about the childhood of these pious people, think of those children who cause chaos and refuse to obey their elders. Then think of those children who immediately obey whatever their parents and elders tell them. They obey their uncles and aunties, and all other elderly people. We also should obey our elders.

Then ask yourself whether the pious person whom you are reading about obeyed his elders or not? If he obeyed them, then you should do so too.

If we read like this, while thinking over what we have read, it will prove to be helpful.

A parrot can also speak. Some parrots can say words like 'Nabi', 'Allaah Paak', etc. People get happy when they hear a parrot saying such words. However, the parrot gets no benefit from saying such things. Why? Because it does not understand what it is saying. It merely repeats the same thing over and over again. If you read without thinking over what you have read, then you will be the same as a parrot.

While reading about these pious people, think over the following:

**They spoke the truth.** Therefore, you should also speak the truth. They did not scream and yell at their elders.



Therefore, you should also not do so. They did not backchat their elders. Therefore, you should also not backchat your elders. When any of their elders became angry with them, they would lower their heads and ask for forgiveness. If any of your elders becomes angry, then ask for forgiveness and do not argue. These pious people would keep their gazes lowered when passing in front of their elders. Therefore, you also should keep your gaze lowered when passing by your elders.

Read about their youth and think over the following: **These pious people never went to evil places.** They never spent their time with evil people and they never picked fights with anyone.

Like you, they were also full of enthusiasm and energy. They too had strength, but they would not use this strength and energy to harm any weak person. If they saw a weak person struggling to carry a heavy load, they immediately rushed to carry it for him to his home. If they found out that someone was sick, they would take him to a Hakim or doctor and make arrangements for his medication.

They used their strength and energy to help the poor and weak.

They would help the poor people in their neighbourhood by doing their work for them.

They helped the ladies who had no one to help them by getting for them whatever they needed from the shops.

They used the strength of their youth in doing noble deeds. They woke up early, they read all their Salaahs, and they never forgot to recite the Qur'aan.

These pious people, Ulama and Sufis were normal people just like you and me. Once upon a time, they were also children. They did all the things normal children do. They ate, slept, played, and went to Maktab. They also got thirsty and hungry.

You can also be like them.

We all learn good and bad things from other people. We learn about some things by seeing and we learn about other things by reading. Nothing good or bad is found in us by itself; we can learn about good things by reading about it in books or by sitting in the company of pious people. If we read good books, we will learn good qualities. On the other hand, by reading bad books, we will learn bad qualities. Stories about cats, dogs, frogs and cranes will not teach us about Salaah and Fasting. Books only about foxes and lions do not teach anyone to speak the truth.

We also learn a lot by watching the customs of our homes. If we had not seen these customs we would not have known about it. Wasting money in showy weddings, beating of the drums by the groom's party, different types of firework displays, styles of different colour lights, tailoring of attractive garments, etc., were all learnt from other people.

When you think about it, you will realize that all these things are nonsense. It would be much better if we give the money spent on fireworks to a poor, needy person. Would it also not be better if we saved money by wearing simple clothes in place of suits and coats? And instead of expensive boots, we wore comfortable shoes which can be put on and taken off easily? And it that way we can



give that money to a needy person or to a student seeking knowledge that needs it?

Remember! Wealth can be stolen. Expensive, well-tailored clothes will get dirty and torn. The strength spent on harming others will weaken. However, good deeds do not decrease and are not wiped out. Good deeds cannot be stolen. Good deeds done in childhood, youth, or old age will remain forever, in this world and in the Aakhirat.

That is why we relate to you the stories of the good deeds and good habits of the pious. By reading about it, you too may desire to become like them, you may also have books written about you, and people also may praise you.

So, brothers, sisters, and beloved children! These books are not merely books. They are moulds of goodness. If you want, you may mould yourself in them and become successful in this world and the Aakhirat (Hereafter).

Ambiyaa رَحْمَةُ اللهِ عَلَيْهِمْ are born as pious, religious, trustworthy people who fulfil their promises and are true to their word.

However, those who are not Ambiyaa رَحْمَةُ اللهِ عَلَيْهِمْ but wish to be pious, become pious by listening to and obeying their parents, teachers, and elders.

Our wish is that you too should become pious. How many faults and deficiencies are found in us? How are we going to remove these faults and deficiencies?

From where did these pious people learn to be good? They learnt from their teachers. Furthermore, they read books on the life of Nabi Muhammad ﷺ, on the life of Sayyiduna Abu Bakr رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Umar Faarooq

رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Uthmaan Ghani رَحْمَةُ اللهِ عَلَيْهِ, and Hadhrat Ali رَحْمَةُ اللهِ عَلَيْهِ. They read books about the great saints of India such as Khwajah Mu'een ud Deen Chishti, Khwajah Qutbud Deen Bakhtiyaar Kaki and Baba Fareed ud Deen Ganj Shahr رَحْمَةُ اللهِ عَلَيْهِ. This is how they learnt to be good.

Haji Imdaadullaah Muhaajir Makki رَحْمَةُ اللهِ عَلَيْهِ left everything: his home, relatives, fine clothes, and delicious foods out of the love of Allaah ﷻ and his Rasool ﷺ.

Moulana Rashid Ahmad Gangohi رَحْمَةُ اللهِ عَلَيْهِ and Moulana Qaasim Naanotwi رَحْمَةُ اللهِ عَلَيْهِ spent their whole lives in the services of Deen. When they left this world, they did not leave behind splendid homes or gardens filled with flowers and fruits – they left behind flourishing gardens of a different sort (Madaaris), the biggest of which was the garden of Deoband. They left behind the gardens of Moradabad, Gilaawti, Sambhal and Amroha, Bengal and Bihar. The garden that they planted stretches from Peshawar to Calcutta. In these gardens, there are flowers that have blossomed and trees laden with fruits.

There are also many buds that are still to blossom. These buds are the small children who are learning Qur'aan. Blossoming flowers are the students who are studying Deen. Trees laden with fruits refer to the aged teachers who convey the knowledge to others. The memorials of Moulana Rasheed Ahmad رَحْمَةُ اللهِ عَلَيْهِ and Moulana Qaasim رَحْمَةُ اللهِ عَلَيْهِ will remain forever. It will not disappear.

The suit of clothes that they prepared and gave people to wear will not get dirty, nor will it tear. It is the same clothes that Allaah ﷻ and his Rasool Muhammad ﷺ gave people to wear.



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Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ spread these gardens of Madrasahs far and wide. He planted fresh plants in these decorated gardens and conveyed the message of righteousness throughout the world. Do you know what 'fresh plants' are? Yes! We are the fresh plants. Those students who come in every year and return to their homes after completing their studies are the fresh plants.

Sheikhul Hind Maulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ left behind one of his successors, an amazing successor from the progeny of the daughter of the leader of both the worlds, Muhammad ﷺ and who lit up this entire world with guidance and righteousness.

Do you know whom we are speaking about? We are talking about Moulana Husain Ahmad Madani رَحْمَةُ اللهِ عَلَيْهِ. He spent his entire life serving the Ummat of his grandfather, Muhammad ﷺ. He did not take night to be night, nor day to be day. Rather, he made an all-out effort for Deen in all conditions: whether he was on a train, a bus, a truck or a rickshaw; while walking and when seated in a plane. People spoke ill of him, hated him, and made plans to assassinate him. However, he remained as firm as can be. He made Du'aa and administered medicine as well<sup>1</sup>.

He spent time in jail. He taught in a Madressah. Neither the monsoon rains, nor the scorching hot winds or the shivers of winter stopped him. In darkness and in light, whether he was given nice food or dry bread, Moulana held the flag of Deen high. He was a Mujaahid (one who strove in the path of Allaah) as well as a mystic. He was

<sup>1</sup> Translator's Note: Meaning he adopted both kinds of means: spiritual and physical.

an Aalim and a Muhaddith. He was a Faqeeh and a historian. Nothing could stop him.

*O Mushafi! There are many different splendours to my appearances,*

*In every form, I am the manifestation of the Nur of Allaah* تَبَارَكَ وَتَعَالَى

From where do we begin writing about him? Do we begin from the alleys of Madinah where the lovers of Allaah تَبَارَكَ وَتَعَالَى tread with utmost respect? Do we begin from Deoband, where the walls echo with the sounds of الله قال الله (Qur'aan and Hadeeth)? Do we begin from Faizabad and Tanda where the lovers of Allaah تَبَارَكَ وَتَعَالَى had seen the light of Nabuwwat? Do we begin from the Island of Malta, or the scorching hot sands of the deserts of Africa?

Oh no! We have gone very far off! This book was meant to be written for children. We will tell you the story of Moulana Husain Ahmed Madani رَحْمَةُ اللهِ عَلَيْهِ.

Sometimes, when we look at the history of some families, we notice that all the members of this family who passed, man or woman, were extremely pious, possessed the fear of Allaah تَبَارَكَ وَتَعَالَى and were of benefit and service to humanity.

Maulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ's family was one such family. His father and forefathers were extremely pious.

Amongst them was a certain Shah Nurul Hasan who came to India about five hundred or six hundred years ago. He settled down in Tanda. His family grew: he had sons and grandsons and great grandsons. Sayyid



Habibullaah, the father of Maulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ, was from his progeny.

Sayyid Habibullaah was a disciple of Shah Fadhlur Rahmaan رَحْمَةُ اللهِ عَلَيْهِ. You may wonder who Shah Fadhlur Rahmaan was.

During the era when prominent pious people lived in Delhi and when Qur'aan and Hadith was common in every nook and corner of Delhi, there was one saint named Shah Muhammad Aafaaq رَحْمَةُ اللهِ عَلَيْهِ. Amongst his disciples, there were many great Ulama. Shah Fadhlur Rahmaan also became a disciple of Shah Muhammad Aafaaq and he came to the city of Ganj Moradabad in Oudh.

Moulana Shah Fadhlur Rahmaan went on to have thousands of disciples. Whoever became his disciple began to do good work and their place by Allaah تَعَالَى was elevated.

Sayyid Habibullaah was also very pious and religious. He was not merely a disciple. Moulana Shah Fadhlur Rahmaan رَحْمَةُ اللهِ عَلَيْهِ also awarded him with the mantle of Khilaafat, which meant he could accept other people as his own disciples. Now you have understood what a high, lofty and pious family Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ belonged to.

## EDUCATION AT HOME DURING CHILDHOOD

It was not only Maulana's father who was very pious, but his mother was also an extremely religious and pious woman. Moulana Husain Ahmad learnt five paraahs of

Qur'aan by his mother and the other twenty-five paraahs by his father. Together with this, he studied some elementary books at home.

**At the age of thirteen he came to Deoband.** From the time he arrived in Deoband, Moulana was fortunate to be favoured with Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ's kindness. His studies commenced under the supervision of Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ.

At the age of nineteen, Moulana had completed all the books necessary for one to qualify as an Aalim.

At about the same time, a desire was kindled in Sayyid Habibullaah to leave India and settle in Madinah Munawwarah. It was Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ's great fortune that in his youth, he was able to migrate to Madinah Munawwarah in the company of his father.

While bidding him farewell from Deoband, Moulana Husain Ahmad's teacher, Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ, advised him to never become unmindful of his knowledge in the line of both learning and teaching. Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ practised on his teacher's advice. On reaching Madinah Munawwarah, he began to meet with the various Ulama. Amongst others, **he benefited from the famous Aalim of Madinah, Moulana Abdul Jaleel Aafendi** رَحْمَةُ اللهِ عَلَيْهِ. Moulana also began teaching in Madinah Munawwarah. He had to go hungry and bear different types of difficulties, but he never gave up his occupation of learning and teaching.

It was not long before his fame spread far and wide. This was all due to the blessing of the Master of both the worlds, Muhammad ur Rasulullaah ﷺ, whom Moulana had seen in a dream.



## THE DREAM

Moulana Husain Ahmad رحمۃ اللہ علیہ saw that the guide of both the worlds, Muhammad ur Rasulullaah ﷺ, was present and Moulana had fallen down by his feet. Nabi ﷺ lifted Moulana's head and asked, "What do you wish for?"

Moulana submitted, "O Rasulullaah, I desire that I should remember well all the books that I have already studied and that I be granted the ability to understand those books that I have not studied as yet."

Nabi ﷺ said, "Very good! We have granted you this favor."

This is something to think about. When Nabi ﷺ himself had blessed Moulana's knowledge, what else was there left to be desired? The situation in Madinah was such that there were many great, high-level Ulama. There were Ulama from Yemen, Shaam and from Madinah itself. However, no one possessed what Moulana had been blessed with. Although he was an Indian Aalim, **he became known as the Sheikh of the Haram** and there was a constant stream of students from morning to evening by him. All this was the result of that blessed dream.

## LIFE IN MADINAH

Maulana's father, Sayyid Habibullaah, had migrated to Madinah, but he had no source of income to fulfill his needs. He was also not alone: he had an entire family to support. He had a meagre sum of Rupees that was

diminishing rather quickly. His greatest need at that point was a house to live in. How was this need going to be fulfilled? Someone gave them a house to stay in, but after a few days they were forced to leave it due to certain circumstances. On witnessing all of this, Sayyid Habibullaah decided to purchase a piece of land. Sayyid Habibullaah took the role of a mason and the rest of the family became labourers.

Moulana Husain Ahmad Madani رحمۃ اللہ علیہ, his brother and his children would carry the bricks and cement. In this way a structure to provide shade over their heads was erected. Sayyid Saheb told Moulana and his brothers, "I have come here with the intention of migration. Nobody knows what difficulties lay ahead. If you desire, you may return to India." However, none of them were prepared to leave Madinah.

This noble family of Sayyids had to undergo many difficulties. They had to bear hunger and were forced to fast continuously. However, their resolve remained unaffected.

**They were Sayyids.** Therefore, they could not even accept charity from anyone. They did not reveal their condition to anyone, nor did they ask anyone for anything. To top it all, some people would give some sort of remuneration for teaching their children, but they would not even accept this.

It happened many a time that they cooked some dhal (pulse), added a bit of salt and then grounded it very fine. Everyone then got one bowl of the mixture to drink.

Look! Despite such poverty the desire for knowledge remained the same. Moulana taught in the Haram, the students returned after the lessons were done, but



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Moulana never allowed anyone to find out that he was afflicted with poverty. Salaah and Fasting continued as usual. Moulana continued to present himself in the Haram. Even the lessons continued to take place. Someone had said (in a poem) about these people, "They stay in this same world, but their world is a different one!"

### HELP FROM THE UNSEEN

Look at Allaah تَبَارَكَ وَتَعَالَى's planning. One of the migrants staying in Madinah who was also influenced by Moulana fell ill. On losing all hope of living, he called Moulana and pleaded, "I have some money. Please accept it."

They were in hunger upon hunger, fast upon fast. However, Moulana refused to accept this sum of money. He told the emigrant, "This money has become the right of your family and lawful inheritors."

The man insisted and finally convinced Moulana that he had no inheritors and he was presenting this money as a gift, not as charity. Only when Moulana was satisfied with explanation did he accept it, regarding it to be from the unseen help of Allaah تَبَارَكَ وَتَعَالَى.

**This sum of money was about six hundred Rupees.** It was decided that some form of business should be started in order to meet their daily needs. The family rented a small shop and started a small grocery store, selling flour, lentils, daies, etc.

Moulana divided his time between the shop and teaching; half of his time was spent seeing to the shop and half of his time was devoted to teaching.

It is quite obvious that six hundred Rupees cannot yield enough profit to sustain an entire family. **Therefore, Moulana took up the occupation of copying books.**

### LIBRARIES

In every country you are sure to find different libraries. Libraries do not only contain books in the local language, but they also have books in foreign languages. Libraries have some books that are very old as well as fairly new books. Some books are known as rare books. This means that these books are not found in bookstores and in people's personal libraries.

Libraries contain books on all subjects. Some libraries have books that are thousands of years old. These books are from those times when there were no printing presses. They were written with lots of effort. Such books are kept with great care.

There are many books in libraries that are written on leaves. These types of books are kept in glass display units. Nobody is allowed to touch them. You have to look at them from a distance. How is the writing in these books? Only an expert in this field can tell.

Libraries have books about history, astronomy, medicine, Hadeeth and Fiqh. If anyone with a passion for books wanted a certain book, he would have to get a copy of the original made for him. Someone who does this sort of work would be hired to make the copy. People would be paid for their services of copying books. If the person copying the book had neat handwriting and if he had done a good job, he would be paid quite handsomely. Moulana Husain Ahmad رَحِمَهُ اللهُ تَعَالَى also started offering his



services of copying books and, in this way, another source of income opened up.

### AFTER DAY COMES NIGHT

During the day, there was the shop to see to, there were the demands of teaching and studying, as well as the work of copying books. What about the night? Would you like to know what used to happen at night?

You have read that Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ was a Sayyid, a descendant of Nabi ﷺ. How much do good children love their parents?

Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ had tremendous love for Nabi ﷺ because he was from his descendants and also because it is the sign of a true believer that he holds Muhammad Rasulullaah to be more beloved to him than even his own parents and children. In serving Nabi ﷺ, a true believer does not worry of his wealth or his own self. Furthermore, Moulana was now constantly in the presence of Nabi ﷺ (by virtue of him residing in Madinah Munawwarah).

I have heard that those saints who possess immense love for Nabi ﷺ are blessed by seeing him in their dreams. Also, when they come to Madinah Munawwarah and **present their greetings to Nabi ﷺ, they receive a reply.**

When the leader of the Chishti spiritual order, Khwajah Mu'een ud Deen Chishti رَحْمَةُ اللهِ عَلَيْهِ, who is buried in Ajmer, visited Madinah and stood in front of the blessed grave, reciting, "Salutations and mercy be upon you O Rasul of Allaah!" a voice from inside the grave

was heard replying to the Salaam, "Wa 'alaykumus Salaam O leader of the Mashaa'ikh!"

During the time when Imam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ was busy compiling the Ahaadeeth of Rasulullaah ﷺ, whenever he presented himself by the grave of Nabi ﷺ and asked, "Are these Ahadeeth that I have gathered truly your words?" he would receive a reply.

This great bounty was also given to an Indian Aalim. The Mufti of Maaleerkotlah, Mufti Mushtaq Ahmad. He was considered to be one of the saintly ones.

He says, "When I visited Madinah, I found everyone saying 'Fortunate is that Indian Muslim who was blessed in such a way that Nabi ﷺ replied to his Salaam and fortunate is the father of such a son!' This great fortune fell to the lot of Sayyid Habibullaah's son, Moulana Sayyid Husain Ahmad Madani رَحْمَةُ اللهِ عَلَيْهِ. This is the very same Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ whom you are reading about.

Moulana's condition at that time was of a different nature. Sometimes he would present himself at the grave of Nabi ﷺ and at other times he would sit wherever he could find place in Masjid un Nabawi. He would engage in dhikr and meditation. Sometimes he would go out into the jungles and sit in the middle of a cluster of date trees making dhikr, engaging in supplications and begging of Allaah ﷻ. He would be totally absorbed in thoughts of Nabi ﷺ. Whilst making dhikr, he would be overtaken by a state of crying and weeping. Moulana would sob loudly and cry.

Such blessings would descend, which nobody can explain.



Moulana's Sheikh, Hadhrat Gangohi رَحْمَةُ اللهِ عَلَيْهِ, once remarked, "The blessings of making dhikr and shughl (spiritual exercises) has been lifted up from India. However, if a person does dhikr and shughl in the Haram, blessings will surely be attained, and a person will witness it with his own eyes."

It is an established fact that the showers of spiritual light that fall on these honourable places can never be found elsewhere.

Moulana continued to inform his sheikh about the conditions experienced while making dhikr, meditation and when he would present himself in the court of Rasulullaah ﷺ. It was during this period that a message came from Gangoh calling Moulana back. Moulana set off for India. On the way he was faced with numerous difficulties, but he finally reached his Sheikh.

Moulana's brother, Moulana Ahmad Siddeeq, accompanied Moulana. On reaching Gangoh, Moulana's Sheikh conferred Khilaafat on both brothers and gave them permission to pledge allegiance.

He said, "Like how I allow people to pledge allegiance and show them the path to Allaah, you two should do the same. **And always pay attention to ta'leem and tarbiyat (educating and nurturing ones' self and others).**"

On this occasion, Moulana remained in India for seven months. Moulana then returned to Madinah and stayed there for a further five years before returning once again to India. On this trip, Moulana spent three years in the service of his teacher, Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ. He also taught in Deoband. Really, Moulana's whole life was spent in learning and

teaching. The initial years of Moulana's life were occupied with learning at home. Thereafter, from the age of thirteen until his youth, he was in Deoband. Then during his stay in Madinah, he continued to be occupied with learning and teaching.

Whilst in the service of Moulana Gangohi, Moulana acquired spiritual knowledge. Together with this, he did not forget his own studies and neither did he forget to impart knowledge to others. On return to Madinah, he resumed his duties of learning and teaching. During imprisonment in Malta, he had the company of his teacher and was also occupied in pondering deeply on the Qur'aan, offering his views on the translation of the Qur'aan (that was done by his teacher), memorizing the Qur'aan and solving different masaa'il.

Upon returning to India, Moulana once again became involved in (formal) learning and teaching day and night, morning and evening, on journey and at home. In short, every moment was spent in learning and teaching, educating and instructing, lecturing and offering advice.

## POINTS WORTHY OF REMEMBERING

Many aspects and sayings of Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ are such that if you implement it you will become pious and you will also earn the praise of whoever sees you. We now present some of these to you.

## ALL ARE HUMAN BEINGS

Moulana Muhammad Ihyaa رَحْمَةُ اللهِ عَلَيْهِ was a very famous saint. It is not long ago that he used to stay in Bangla Wali Masjid in Basti Nizaamuddeen where the shrine



of the leader of the Mashaa'ikh, Khwajah Nizaamuddeen رَحْمَةُ اللهِ عَلَيْهِ, is located and where the buildings of the kings are.

Moulana Muhammad Ilyas رَحْمَةُ اللهِ عَلَيْهِ's greatest work was that he made thousands of Mewaatis, who had forgotten the ways of Islaam and were Muslim only by name, into true, strong Muslims. Allaah's تَبَارَكَ وَتَعَالَى power is amazing. Those same Mewaatis, who had almost lost Islaam, now go from village to village making others into true, strong Muslims.

Moulana Ilyas رَحْمَةُ اللهِ عَلَيْهِ used to praise Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ a lot. Whenever Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ was mentioned in his gathering, he used to remark that he is one of the great saints of the time.

On one occasion, Moulana Ilyas رَحْمَةُ اللهِ عَلَيْهِ told Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ, "Hadhrat, make du'aa for the Muslims."

Hadhrat Moulana replied, "Are not the non-Muslims also the servants of Allaah تَبَارَكَ وَتَعَالَى? Allaah تَبَارَكَ وَتَعَالَى is the sustainer of the whole universe. Rabbul Alameen is the Sustainer of all the universes and the One Who looks after all the creation."

What was meant was that a non-Muslim should not be regarded with contempt, and when making du'aa, one should make Du'aa for the guidance of Muslim and non-Muslim alike.

### BEING OF SERVICE TO PEOPLE

**Doctor Ashraf was western-educated.** He had been to Europe. He was an Indian, but his ways were like

the British. He was different in his thinking. He was also a proficient orator and writer. People appreciated his works.

He once went to Deoband and was hosted by Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ. He has written the following:

"It was about eleven o'clock at night. I was feeling rather tired due to moving around the whole day. I had put off the lamp and was beginning to fall asleep. The door to the room was open. Suddenly it felt as if someone had taken hold of my ankles and had begun to press my feet. I opened my eyes to see, and lo, Moulana Husain Ahmad himself was pressing my feet. You can well imagine what shock and embarrassment I went through. I very humbly and respectfully stopped Moulana, upon which he said, 'Why are you depriving me of this reward? Am I not even fit of pressing the feet of guests like you?'"

### ANOTHER SIMILAR INCIDENT

**Moulana Abul Wafa** رَحْمَةُ اللهِ عَلَيْهِ is a very famous Aalim. His name comes every now and then in the papers. He relates, "We were coming from Punjab. Moulana Ataa'ullaah Shah Bukhaari was also with us."

Moulana Abul Wafa رَحْمَةُ اللهِ عَلَيْهِ felt someone lightly pressing his body. He moved the sheet covering his face and saw that it was Moulana Husayn Ahmad رَحْمَةُ اللهِ عَلَيْهِ.

Moulana Bukhaari رَحْمَةُ اللهِ عَلَيْهِ was sitting on one side, hitting his hand on his face and saying, "Hadhrat also made me guilty of this sin."

He meant that Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ had already given him a massage as well.



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## HE WOULD NOT ACCEPT A PRESENT FOR GIVING A LECTURE

Baara is a big town in the district of Patna. Rich landowners and other wealthy people live there.

Once, Moulana Uthmaan Ghani رَحْمَةُ اللهِ عَلَيْهِ invited Hadhrat to come to Baara. He also sent the ticket fare. Hadhrat came and the lecture took place. As he was leaving, the people presented him with a large sum of money. Hadhrat said, "Wait a little," and taking out some Rupees and receipts from his bag, he gave it to them saying, "This is the account of the money you sent for the fare. Here is the remaining change."

No matter how much the people pleaded with him to keep the change and to accept the gift being presented, Hadhrat still refused.

During the Khilaafat period, a huge conference was held in Sewhaarah. This was around 1920.

Maulana was also invited and the money for the fare was sent to him. Maulana worked out the fare and returned the change.

The change, together with a separate gift, was presented to Maulana, who, instead of becoming happy, scolded the people saying, **"This money is a trust of the people. Neither do you have a right to spend more than is necessary, nor do I have a right to accept more than is needed."**

## BRAVERY AND FEARLESSNESS

Maulana once delivered a lecture in Shah Jahaanpur. After the lecture, some people who were opposed to Maulana threatened him: "If you are thinking of giving a similar lecture again, then be sure to bring your kafn (shroud) with you!"

Maulana made an announcement that a lecture will take place at the very same place next week Friday.

The next Friday Maulana arrived by train. He had a bundle tucked under his arm. He entered the hall still carrying the bundle. **Once inside, Maulana opened it up and showed it to the people. He said, "See, I have brought my kafn."** He then proceeded to deliver an even harsher and more forceful lecture than the previous one.

Look at Allaah تَبَارَكَ وَتَعَالَى's power! The opposition could not utter a single word. Many people repented from their bid'at (innovated practices and customs) and asked to be forgiven for their rudeness. Besides this, many others became disciples (followers) of Moulana.

## MAULANA REFILLS THE HUQQA (SMOKING PIPE)

Once, after having finished teaching, Maulana was returning home after 12 o'clock at night. An elderly guest called out from the guest's quarters, "Who is there?"

Maulana did not say his name, but asked, "What do you want?"



The guest said, "Will you refill this huqqa (smoking pipe) for me and make it fresh? There is no enjoyment in a dry huqqa."

Maulana entered the house and found everyone asleep. He lit the fire, refilled the huqqa and made it fresh. When he went back, the old man recognized who it was. The poor man became very embarrassed and asked for forgiveness. Maulana put him at ease saying, "It is your favour on me. My father would also smoke huqqa. I am used to refilling and making the huqqa fresh. Do not worry at all!"

### MOULANA CLEANS THE TOILET

A Hindu friend himself narrated this incident:

"Once I was traveling by train in the same compartment as Moulana. I went to the toilet and found it to be very dirty. I left without using the toilet and closed the door. Moulana was sitting on his seat. He thought for a moment and then went to the toilet. He locked the door and, filling the toilet jug with water, he began to clean the toilet. After cleaning it, Moulana returned to his seat. He told me, 'You can now use the toilet.' I went and found that the toilet had been cleaned. I had not been introduced to Moulana before. On seeing this service of Moulana, I asked the people who he was. It was only then that I found out that this was the same person whom people called 'Moulana Madani' and who was one of India's famous leaders."

### WHY DID YOU LOOK ANGRILY AT THE GUEST?

Once, a certain person was a guest of Hadhrat for two months. He would not read Salaah, nor would he attend any of Hadhrat's gatherings. He would come at eating time and, once done with eating, he would go wandering around here and there.

The caretaker of the guests' quarters Soofi Jee said to him, "You have been here for two months already! What work do you have here? If you do not have any work here, then leave. You have not even read Salaah in these two months."

When Hadhrat came to know of this incident, he became extremely angry and said, "His not reading Salaah was a violation of Allaah ﷻ's rights. You should have explained him. If a guest stays here for two months or for even a hundred months, nobody has a right to even look angrily at him and take him out."

### A HUMOROUS INCIDENT

Once, some people from out of town came to invite Hadhrat. Hadhrat declined the invitation, saying, "At the moment I am quite busy, I do not have the time."

The more Hadhrat refused the more they insisted. Finally Hadhrat said, "What do you want me to do? Do you wish that I should leave employment and spend my time wandering around?"



These people replied in the Saharanpuri accent, "Whether you leave your employment or not, whether you hit us or bury us, we are only going away if you are coming!"

Hadhrat smiled and promised to come. He noted down in his diary the day and date they were inviting him and very happily sent them off.

### **A HINDU WHO WAS TOGETHER WITH HADHRAT IN NENI JAIL**

Neni Jail is a very big prison in Illaahabad. Moulana Husain Ahmad رحمہ اللہ was arrested by the government and sent to Neni Jail. With him was a Hindu by the name of Seeta Ramji Shugal.

Seeta Ramji has written, "Brothers are all equal. I have heard this statement from many people, but I have only seen Moulana Husain Ahmad upholding it. Moulana would receive one leg of meat as his daily ration. If any prisoner happened to come by after the food was ready and placed on the table spread, Moulana would invite him to share the meal.

I said to the prison doctor, "Moulana's health is deteriorating. Despite this, he continues to share his food with others." Due to the report of the doctor, Moulana began to receive an extra leg of meat.

Now, Moulana's expenses increased and because there was more meat, even more prisoners began to share in the meals.

Once, one of the prisoners complained that someone had stolen his eight-anna silver coin while he was busy

reading Salaah. An eight-anna silver coin was valued at no less than one Rupee in jail. Moulana gave this person an eight-anna coin from his side.

I immediately exclaimed, "I refuse to remain in your cell. If I stay here any longer I will end up becoming a Muslim."

Moulana smiled and said, "You are already a Muslim from many days."

### **MOULANA DID NOT EAT ON HIS OWN**

It is famously known that Hadhrat Ibrahim رحمہ اللہ would not eat if there was no guest to join him on his table spread. On one occasion, there had not been a guest for a whole week, so the whole family remained hungry for one week.

There is a similar story of Moulana Husain Ahmad رحمہ اللہ: Once, Moulana went to Lahurpur. It was summer. By the time Moulana reached his destination, it was already two in the afternoon. Food was called for. Moulana had a tiffin with him which he took out so that it could be sent inside. The tiffin was still full.

Moulana Muhammad Qaasim asked, "Hadhrat, this tiffin is still full, why did Hadhrat not eat?"

Moulana replied, "From Lucknow, I did not meet even a single Muslim porter to share my food with and I did not wish to eat alone."

### **AN EXAMPLE OF MOULANA'S PATIENCE**

**Moulana's wife, the mother of Moulana Asad رحمہ اللہ, passed away.** After the burial, some of the teachers of



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Deoband came to the house to offer their condolences. After sitting with them for a little while, **Moulana began proceeding to the Darul Hadith in order to continue teaching.** The teachers exclaimed, "Hadhrat! surely you can postpone your lessons on such an occasion."

Hadhrat refused to listen and left for the Darul Hadith. Moulana Shabbir Uthmani رَحْمَةُ اللهِ عَلَيْهِ was the principal in those days. He went to Hadhrat in the Darul Hadith and said to him, "Hadhrat, you can cancel the lessons on such an occasion of grief."

Hadhrat said, "Tell me, what can be a greater cause of contentment to the heart than the dhikr of Allaah?"

Saying this, Moulana continued with his lesson on Hadith.

### BLESSINGS IN THE FOOD

Moulana Ahmad Husain Laharpuri رَحْمَةُ اللهِ عَلَيْهِ says, "Once Hadhrat came to Laharpur to participate in the Islaahul Muslimeen Jalsah. We had prepared food for ten people, but we ended up having thirty to thirty-five men. There was also more or less the same number of women in the house. In the end, about seventy or eighty people ate of the food that was prepared for ten people. In the morning, when the pots were inspected, it was found that some food was still left over. This was the result of Hadhrat's du'aa."

### BEING PUNCTUAL IN TAHAJJUD WHILST ON JOURNEY

Moulana was travelling from Ludhiana to Saharanpur by train. Moulana Ahmad Husain Laharpuri رَحْمَةُ اللهِ عَلَيْهِ was

with him. They were the only two passengers in that compartment. The train left at twelve o'clock. Moulana spread out his bedding on the seat and lay down. He said to Moulana Ahmad Husain رَحْمَةُ اللهِ عَلَيْهِ, "You should also take some rest."

Moulana Ahmad Husain رَحْمَةُ اللهِ عَلَيْهِ says that he was peeping out of the corner of his eyes to see whether Hadhrat would sleep or stand up in ibaadat. After twenty or twenty five minutes had passed, Hadhrat began to get up. However, when he noticed that Moulana Ahmad Husain رَحْمَةُ اللهِ عَلَيْهِ was awake, he turned over onto his other side and was silent once again. After some time, Moulana Ahmad Husain رَحْمَةُ اللهِ عَلَيْهِ opened his eyes to find that Hadhrat was deeply absorbed in reading Tahajjud.

### AN EASY METHOD OF CONVEYING REWARDS

Someone asked Hadhrat for an easy method to convey rewards to the deceased. Hadhrat said, "Firstly, recite durood shareef three times. Then read Surah Faatiha thrice, twelve times Qul huwallah and again durood shareef three times. Then convey the reward to the souls of the saintly elders. This is an easy method."

### VARIOUS HABITS OF MOULANA HUSAIN AHMAD رَحْمَةُ اللهِ عَلَيْهِ

#### HE DID NOT LIKE PEOPLE TO HONOUR HIM

It was Hadhrat's habit that if, on his arrival, anyone stood up for him, he would forbid him from doing so.



## **PUTTING HIMSELF INTO DIFFICULTY TO GIVE COMFORT TO OTHERS**

During the winter nights, Moulana would give his own blanket to one of the guests and he would himself spend the night covered with a cloak.

## **EATING AND DRINKING HABITS**

He would not request any particular type of food. He relished eating honey with his meals. Moulana would take small morsels when eating; when drinking, he would take small sips and would drink in a number of sips.

Amongst fruit, Moulana was greatly fond of mangoes and he also liked muskmelon. He would wash his hands and mouth with soap after eating and would use a towel to dry them. He liked to eat something sweet after meals. Moulana would remain seated as long as a guest was still busy eating. He would not get up before the guest. He kept an eye on all the guests and would pass the hot rotis to them.

## **PLAYING WITH CHILDREN**

Moulana would safely toss a child up once or twice. In a very kind and loving tone he would say 'Allaah', 'Illallaah' and talk to them. Sometimes he would say, 'Why are you crying? What are you saying?' He would not say anything else besides 'Illallaah' to children under the age of two.

Sometimes he would see to the birdcages in the women's section. He would feed them seeds, fruit or rice with his own hands.

## **MOULANA'S EXTREME FONDNESS OF PERFUMES**

Before wearing his clothes, Moulana would clear it with the essence of aloe wood. When applying itr, he would turn the itr bottle upside down onto his palms and then rub both his hands together before applying it to his clothes.

## **HE NEVER ATE ALONE**

Moulana never ate anything by himself. He would join the guests for meals. Even when sick, he would still go out and sit together with the guests to eat.

## **THE ACACIA TREE**

Moulana had planted a tree in the courtyard of the guest's quarters. It would bear sweat smelling yellow flowers. It was quite similar to an acacia tree, except that it did not have thorns. Moulana had brought this tree from Madinah. He would sit under it with great enthusiasm and feeling. The people of Madinah saw that this tree was an offshoot of the very tree under which Nabi ﷺ sat and took the pledge when going to Ma'kah. This pledge is known as 'Bay'atur Ridhwaan'.



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## MOULANA HUSAYN AHMAD رَحِمَهُ اللهُ'S GREATEST FEAT; A MATCHLESS EXAMPLE OF SERVICE TO ONE'S SHEIKH AND TEACHER

This is the greatest feat of Moulana Husain Ahmad رَحِمَهُ اللهُ that we will now relate to you. A person may be executed, he may be killed by sword, or become the target of a rain of bullets. The difficulty that one experiences in all of these is only for a little while. On the other hand, sometimes a person is in danger all the time. At any moment he may be executed or he may be beheaded by sword or become the target of a bullet. If he wakes up in the morning, he has no guarantee of the night and when he sleeps at night, he has no hope of waking up alive in the morning. This type of difficulty can only be borne by brave men and the special servants of Allaah رَحِمَهُ اللهُ.

You will read that if Moulana wished, he would not have undergone the slightest amount of hardship. However, for the sake his teacher's companionship and in order to share in his pain and suffering, **Moulana chose to be imprisoned for two and a half years on the island of Malta**, and to undergo every type of hardship. You will be forced to accept that this could have only fallen to the lot of a brave and courageous Mujaahid like Moulana.

If Allaah رَحِمَهُ اللهُ wills, we will tell you the full story in one of our other books. We only wish to mention a little bit of it here:

When Sheikhul Hind Hadhrat Maulana Mahmoodul Hasan رَحِمَهُ اللهُ left for Hajj in 1916, people thought he was migrating for good. At that time, the British were at war with the Germans. The Turkish had sided with the Germans. Moulana Mahmoodul Hasan رَحِمَهُ اللهُ's students were spread out in the different provinces of Sarhad, Yaghistaan and Kabul.

The British were informed that the Molvis of Deoband, especially Moulana Mahmoodul Hasan رَحِمَهُ اللهُ, had sent their students to various different places so that they may attack the British all at once and drive them out of India. The British were given this information, but they had no proof of it being true. When Moulana was leaving for Hajj, the British did not detain him because of lack of evidence. There was also the fear that it might lead to an uprising in India and the hundreds of thousands of Muslims connected to Deoband would revolt.

When Moulana reached Hijaaz, the British were given a new bit of information. They were told that Moulana Mahmoodul Hasan رَحِمَهُ اللهُ had gone to conspire with the Turks and incite them to attack India and assure them that in the event of an attack being launched against India, they would assist those carrying out the attack.

Now listen to what the British did and what Moulana had to undergo: Moulana Mahmoodul Hasan Saheb رَحِمَهُ اللهُ reached Hijaaz and met with his student Moulana Husain Ahmad رَحِمَهُ اللهُ in Madinah. He also stayed at his home. The police commissioner in Madinah was a Turk. The Turkish Government employed him. Someone mislead him into believing that



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This is the greatest feat of Moulana Husain Ahmad رحمہ اللہ that we will now relate to you. A person may be executed, he may be killed by sword, or become the target of a rain of bullets. The difficulty that one experiences in all of these is only for a little while. On the other hand, sometimes a person is in danger all the time. At any moment he may be executed or he may be beheaded by sword or become the target of a bullet. If he wakes up in the morning, he has no guarantee of the night and when he sleeps at night, he has no hope of waking up alive in the morning. This type of difficulty can only be borne by brave men and the special servants of Allaah ﷻ.

You will read that if Moulana wished, he would not have undergone the slightest amount of hardship. However, for the sake his teacher's companionship and in order to share in his pain and suffering, **Moulana chose to be imprisoned for two and a half years on the island of Malta**, and to undergo every type of hardship. You will be forced to accept that this could have only fallen to the lot of a brave and courageous Mujaahid like Moulana.

If Allaah ﷻ wills, we will tell you the full story in one of our other books. We only wish to mention a little bit of it here:

When Sheikhul Hind Hadhrat Maulana Mahmoodul Hasan رحمہ اللہ left for Hajj in 1916, people thought he was migrating for good. At that time, the British were at war with the Germans. The Turkish had sided with the Germans. Moulana Mahmoodul Hasan رحمہ اللہ's students were spread out in the different provinces of Sarhad, Yaghistaan and Kabul.

The British were informed that the Molvis of Deoband, especially Moulana Mahmoodul Hasan رحمہ اللہ, had sent their students to various different places so that they may attack the British all at once and drive them out of India. The British were given this information, but they had no proof of it being true. When Moulana was leaving for Hajj, the British did not detain him because of lack of evidence. There was also the fear that it might lead to an uprising in India and the hundreds of thousands of Muslims connected to Deoband would revolt.

When Moulana reached Hijaaz, the British were given a new bit of information. They were told that Moulana Mahmoodul Hasan رحمہ اللہ had gone to conspire with the Turks and incite them to attack India and assure them that in the event of an attack being launched against India, they would assist those carrying out the attack.

Now listen to what the British did and what Moulana had to undergo: Moulana Mahmoodul Hasan Saheb رحمہ اللہ reached Hijaaz and met with his student Moulana Husain Ahmad رحمہ اللہ in Madinah. He also stayed at his home. The police commissioner in Madinah was a Turk. The Turkish Government employed him. Someone mislead him into believing that



Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ is a big Aalim of India and he might have been sent by the British to spy against the Turks. This person remarked, "Whoever comes to Madinah, stays for about five or ten days and then leaves. However, this person has just stayed here. Furthermore, his student Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ is from amongst the influential people."

The police commissioner believed this and he began monitoring both teacher and student. Allaah رَحْمَةُ اللهِ عَلَيْهِ decreed that Anwar Pasha and Jamal Pasha came to Madinah for Dua. Both of them were high-ranking Turkish officers. Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ and Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ met with Anwar and Jamal Pasha. The judge of Madinah informed Jamal Pasha that the police commissioner was bent on harming these Ulama. Jamal Pasha sent directives from the governments side stating that the residents of Madinah should not be shown any harshness at all for they all were the guests of Rasulullaah ﷺ.

Although this put an end to the trouble, the police commissioner still remained opposed to them. He began looking for excuses (to harm them). It was decided that as the time for Hajj was close, they should spend some time in Taa'if. Taa'if was a cold place. It had a better climate. They would be able to get some rest. Thereafter they would perform Hajj. Many groups will be coming from India. They would be able to find out what were the conditions prevailing in India, and they might also be able to learn what the intentions of the British Government were.

After pondering over all of this, Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ set off from Madinah with those who

were accompanying him. Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ also joined them.

You have already read that Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ taught in the Haram and that he had hundreds of students. They all tried to stop him from going, but Moulana could not give up the company of his teacher and sheikh.

On reaching Makkah, they heard the rumor that the Shareef of Makkah had joined with the British and he intended to remove the Turkish government from Makkah and Madinah. These were just rumors making the rounds. No one was saying anything with proof. The whole group then left for Taa'if.

On reaching Taa'if, the rumors turned out to be true. The Shareef's son, Abdullaah, attacked Taa'if. Many of the Turkish Rulers lived there. It now became difficult to stay in Taa'if. There were bullets continuously flying around. The tank fire was destroying big and small buildings. Finally, with much difficulty, the whole group once again came back to Makkah.

On reaching Makkah, they were faced with a new problem. The Shareef of Makkah had gone to Jeddah and met with the main British Officer. This British Officer told the Shareef of Makkah that Moulana Mahmoodul Hasan Deobandi was a rebel of the British Government and he and his companions should immediately be sent to Jeddah. Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ's name was not included amongst those considered as rebels. The Shareef too had no reason to arrest him. However, as you have come to know by reading our book 'Maqaam-e-Mahmood', on his own will, **Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ went to Jeddah and told the British Officer**



there, "I am also with them. If they are rebels, then I am one too."

Thereafter, for two years, Moulana underwent such difficulties on the Island of Malta which can never be really explained here.

No one has the ability to equal the service that Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ rendered to his teacher in Malta. Once, while in India, Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ was massaging Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ's foot. Someone else began to massage the other foot. **This person said, "Look, now we also have become equal to you."**

On this, Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ said, "How on earth are you going to try to equal him?" This statement of his is quite famous.

Think about it, can anyone do what Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ had done in Malta?

After being released and returned to India, Moulana did not stray even a little from the teachings and guidance that his teacher had given for the independence of India; the teachings of bearing the difficulties of being imprisoned in jails, of undergoing hardships and of being patient and steadfast, until India was finally freed.

### **A BRIEF BIOGRAPHY OF MAULANA HUSAYN AHMAD MADANI**

He learnt the Qur'aan and studied the elementary books at home. At the age of thirteen, he went to Deoband. After that, he migrated with his father to Madinah Munawwarah. They did not stretch their hands to

anyone whilst in Madinah. He saw to his expenses by selling lentils, flour, and dates in a small grocery store and by copying books for people.

In 1916 his teacher and Sheikh Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ went to Hijaaz. Shareef Husain joined the British and rebelled against the Turks. Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ refused to sign a fatwa against the Turks.

Shareef Husain handed Moulana Mahmoodul Hasan over to the British. Moulana Husain Ahmad could not bear to part with his teacher and so, by his own will, he handed himself over to be arrested. He remained for two and half years on the Island of Malta and underwent every type of difficulty. However, he remained firm and was not perturbed in the least.

The war came to an end and the Muslims and Hindus of India appealed for Moulana Mahmoodul Hasan رَحْمَةُ اللهِ عَلَيْهِ and Moulana Husain Ahmad رَحْمَةُ اللهِ عَلَيْهِ to be released. They were subsequently released.

Thereafter, Moulana travelled throughout India due to the various meetings organized by the Congress and by the Khilaafat Movement. He also continued with his occupation of teaching. He taught in Calcutta, Madras, Chaatgaam and maybe in Assam as well. He finally became the Sheikhu'l Hadith of Deoband and thousands qualified as Ulama by his hands.

He passed away at the age of eighty one years and six months. His grave is in Deoband.

**Date of Birth:** 19 Shawwaal 1296

**Date of Death:** 12 Jamaadal Ulaa 1372

**Age:** 81 years, 6 months.



## THE FINAL LECTURE AT THE JAMIATUL ULEMA HIND'S MEETING IN SURAT

Jami'atul Ulama Hind is the biggest group of Muslims of India. It has hundreds of thousands of members and hundreds of branches spread out across the country. Maulana Mahmoodul Hasan 'the Prisoner of Malta' was its first president. Great Ulama of India have served as its president, chairman, members, and officials. Maulana Husain Ahmad رَحِمَهُ اللهُ تَعَالَى served as president for approximately fifteen years. During this time, Mujaahid-e-Millat Maulana Hifzur Rahmaan رَحِمَهُ اللهُ تَعَالَى was the general secretary and Maulana Sayyid Muhammad Mian رَحِمَهُ اللهُ تَعَالَى was chairman. It was on the insistence of these two Ulama that Maulana accepted the post of president.

During Maulana's presidency, the Jami'atul Ulama held many general open conferences. These were held in Jhonpur, Saharanpur, Lukhnow, Mumbai, Hyderabad, Calcutta, and other places as well. Maulana delivered many detailed presidential addresses discussing topics of politics, the society, and religious reformation.

**The final conference during Maulana's life took place in Surat.** At the end of the conference, Maulana was asked to deliver a speech. He delivered a very touching speech. A few excerpts of it are reproduced below. Read it, reflect on it, and remember it.

After reciting the Masnoon Khutbah Maulana said:

"Allaah تَبَارَكَ وَتَعَالَى has drawn the picture of the beginning stages of the Muslims and of their progress and ascent in this Aayat of the Qur'aan:

وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَفَكَمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

'(O Muslims!) Remember the time when you were few (in number in Makkah) and regarded as weak on earth (because of which you were oppressed). You feared that people would wipe you out, then Allaah granted you a station (in Madinah), strengthened you with His assistance (when the angels assisted you during the Battle of Badr) and sustained you with pure things so that you could be (remain) grateful.'

In the beginning the condition was such that you were few in number, you did not have the power of wealth or of rule and you were extremely weak. So weak in fact, that that there was the fear that the enemy might pounce upon you like how a hawk pounces upon a sparrow and carries it away.

Now look at the kindness and favor of Allaah تَبَارَكَ وَتَعَالَى. Firstly, he gave you a base and a place of support. That is, He granted you the comfort of staying in Madinah, He made it a haven of protection for you. Thereafter, He helped you with His special assistance and unseen help in the battle of Badr as well as on other occasions. This is the second favor. The third favor is that He provided you with the best of things. You were given a fertile land through which the problems of sustenance were seen to. These are the three favors of Allaah تَبَارَكَ وَتَعَالَى through which this handful of people were granted independence.

Thereafter, in another Aayat, Allaah تَبَارَكَ وَتَعَالَى promises even more favours. He promises you so much power that



will cause your glory to spread throughout the whole world, and the world would be forced to listen to the message of the truth, while honouring you and respecting you.

Allaah تَبَارَكَ وَتَعَالَى promises three things in this Aayat:

- 1) You will be granted Khilaafat (the highest form of power or kingdom) just like how those before you were granted it.
- 2) The Deen that Allaah تَبَارَكَ وَتَعَالَى is pleased with for you will gain strength, its Kalimah will be elevated, and it will reign supreme in the whole world.
- 3) In place of fear and terror, awe for you will be established. Your awe will spread throughout the world. You will not fear anyone. The world will continue to fear you.

**Respected elders! Allaah تَبَارَكَ وَتَعَالَى has based these favors on two things: Imaan and A'maal-e-Saalihah.** A'maal-e-Saalihah is that which Nabi ﷺ presented in his twenty-three years of Nabuwwat and that which he showed to the world, that this is how a nation stooped in the depths of barbarism and lapse raises to the greatest heights of culture and civilization and of complete domination.

Respected elders! We do not need to make any investigation or research to find out what Amal-e-Saalih is. **The actions and Sunnats of Nabi ﷺ are what constitute Amal-e-Saalih.** The world has witnessed that as long as the Muslims remained firm on practicing Amal-e-Saalih, Allaah تَبَارَكَ وَتَعَالَى continued fulfilling His promises. **It was the result of this very same Imaan**

**and Amal-e-Saalih that the Muslims acquired supreme domination.**

The flag of Muslim supremacy fluttered from the Atlantic Ocean to the Pacific Ocean, and from Siberia to the deserts of Africa.

In India itself, which is at a distance of two and a half thousand miles from the centres of Islam, **the reins of power was in your hands for eight hundred years.** This is the result of practicing on the teachings of Nabi ﷺ. This is that very same Amal-e-Saalih by virtue of which this honour was attained.

Respected elders! Just like how Allaah تَبَارَكَ وَتَعَالَى has informed us of the principles of advancement and progress, he has also guaranteed that for as long as Amal-e-Saalih is found in you, no decline will come to your progress. However, if your actions change for the worse, then decline is definite.

Respected elders! The supremacy we enjoyed was by virtue of the blessings of Nabi ﷺ. **We gave up clinging onto the pure Sunnat of Nabi ﷺ and it resulted in us being disgraced in this world.** Instead of freedom, servitude became our lot. If we wish to regain that supremacy today, then the path is very clear. It is through adopting that same Amal-e-Saalih, Imaan and obedience upon which the supremacy of the previous Muslims was based. The fallen building of our respect and honour will once again rise.

**Respected elders! True progress is following Nabi ﷺ.** If you abandon clinging onto the garment of Nabi ﷺ and you turn away from following him, then Allaah تَبَارَكَ وَتَعَالَى does not promise you anything. **Allaah تَبَارَكَ وَتَعَالَى's**



promises are based on Imaan and Amal Saalih. Islaam is not mere tongue science (words): Islaam is to be practiced upon. Practice upon Islaam. Islaam will be protected and you also will remain alive.

Respected elders! Do not be unmindful of the Dhikr of Allaah ﷻ. Do the Dhikr of Allaah ﷻ in abundance. This is the means of salvation. Nabi ﷺ has said that there is nothing more effective than the Dhikr of Allaah in protecting a person from the punishment of Allaah ﷻ. Nabi ﷺ is also reported to have said, 'Practice the Dhikr of Allaah ﷻ in such abundance that people call you insane.' Always remember that whatever noble action you do will come forth.

Allaah ﷻ says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

'(Then) **Whoever has** (sincerely) **done an atom's weight of good will see it** (the consequence when he is rewarded for it).'

So increase in practicing the Dhikr of Allaah ﷻ to such an extent that at the time of death, Allaah ﷻ's Dhikr comes naturally to the tongue."

After this, Maulana made a comprehensive Du'aa in a voice filled with pain for the progress of the Jami'atul Ulamaa Hind, for sincerity for those serving the Jami'at, for the progress and protection of Islaam and Deen, for the progress of the country and the nation and for the forgiveness for all those present and for all the Muslims.

**Translation edited by:**

A.H. Elias

(May Allaah be with him)

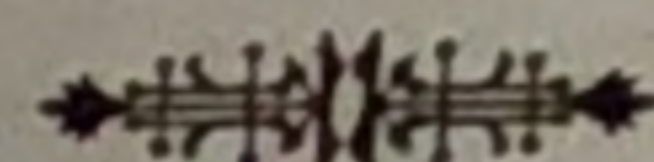
Ramadhaan 1234/July 2014

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## Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The statements and life experiences of the saintly ones create and inspire spirit, enthusiasm, and fervour for worship in life. They are the building blocks of a happy future and a religious attitude. Through them, amazing changes and transformations occur in people's lives. For this reason, in every age, from the first era until the present, the biographies of the sincere and pious slaves of Allaah have been compiled, serving as a guiding light and a benefit for mankind.

These biographies are at times concise and at times extensive. They may comprise of many volumes or take the shape of pamphlets and booklets. However, with the present lack of enthusiasm, let alone the biographies of the pious, at times, essential knowledge and reformation are disregarded in a manner that words cannot describe.

Striving to overcome this indifference and create an Islaamic inclination in the present generation, Moulana Abdullah Hasani Nadwi, a lecturer of Hadith in Nadwatul Ulama, Lucknow, has commenced a series of biographies in small booklets detailing inspiring occurrences in the lives of the saintly ones and pious Ulama in a concise, yet appealing manner. This would allow students, teachers, and their affiliates from various movements and organisations to gain maximum information in minimal time thereby creating spirituality within them and leading them to a beneficial and successful life. Experience confirms that concise booklets and pamphlets are easy to purchase, easy to read and easy to remember.



The booklet you have before you is an illuminating sketch of inspiring incidents and events in the life of Hakeemul Ummah Mujaddidul Millat

Hadhrat Moulana Ashraf Ali Thanwi Rahimahullah. An inspirational selection from the first volume of Puraane Chiraag that was penned after the demise of Hadhrat Hakeemul Ummat by the great intellectual, Hadhrat Moulana Sayyid Abul Hasan Nadwi Rahimahullah, has been replicated at the end of this booklet.

In compiling this booklet, content has been drawn from Hadhrat Thanwi's biography, "Ashrafus Sawaanih", Moulana Najmul Hasan Saheb Thanwi's booklet, "Hadhrat Moulana Ashraf Ali Thanwi" and "Pandra Roz Ayina Darul Uloom" which relates to events concerning the 4th of Muharram 1419. May Allaah Ta'ala accept this work, fulfil its objective, bless it with success, and use it for the guidance and reformation of the present generation of this Ummah.

Muhammad Masood Azizi Nadwi Darul Uloom Nadwatul Ulama, Lucknow

16 Muharram 1420  
Monday, 3 May 1999

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Life sketch of Hakeemul Ummah Mujaddidul Millat

**Hadhrat Moulana Ashraf Ali Thanwi  
Rahimahullah**

### Preamble

Uttar Pradesh, the Northern Province of India, holds a distinguished position in the religious, political, and academic history of India. In every era, this region has produced academic geniuses and impeccable individuals who have spread their blessings over the entire country (and at times over the entire Muslim World) and through their self-sacrifice have breathed new life into it. From the exceptional and distinguished individuals that hail from this region, one eminent and illustrious name is that of Mujaddidul Millat, Hakeemul Ummah, Hadhrat Moulana Ashraf Ali Thanwi Rahimahullah. Hadhrat Moulana's all-encompassing personality illuminated every atom of the India-Pakistan Subcontinent and blew new life into its dormant flower gardens.

The excitement of the nightingale blew life in the flowerbed  
Otherwise the flower buds would remain indifferent in  
dreams of conceit

### Blessed Birth

Hadhrat Moulana Ashraf Ali Thanwi Rahimahullah was born on Saturday, 5 Rabi-us-Thaani 1280 /19 September



1864 at the time of dawn. Maadah Taarikh 1280 "Great Honour" and his title was Hakeemul Ummat. Hadhrat Moulana Mufti Azizur Rahman Saheb, the former Mufti of Darul Uloom Deoband, praised him in the couplet, "Az Girwo Awliyaa Ashraf Ali" (From the assembly of the saints is Ashraf Ali).

His father, Shaikh Abdul Haq Saheb's male children would pass away in their infancy. His mother-in-law mentioned this to a well-known, ascetic saint, Hafiz Ghulam Murtadha who informed her, "Insha-Allaah, he will have two sons who will live. Keep one's name Ashraf Ali and the other's Akbar Ali."

The saint's prophecy materialised and accordingly two sons were born to Shaikh Abdul Haq who named the first Ashraf Ali and the second Akbar Ali. His grandfather named him Abdul Ghani but,

When he spoke it was as if Allaah spoke Even though it emanated from the tongue of His slave.

For this reason, he was known by the name that Hafiz Ghulam Murtadha Saheb had advised.

### **Noble Lineage**

Hadhrat Hakeemul Ummat's paternal and maternal family hailed from Thanabawan. His paternal ancestry traces to Sayyiduna Umar Radhiyallaahu Anhu and his maternal ancestry traces to Sayyiduna Ali Radhiyallaahu Anhu. His noble father's name was Abdul Haq. He was the chief of the village of Thanabawan and was a man of considerable wealth and land.

He was highly competent in the Persian language and was quite eloquent in writing. He was the general agent for a

large part of Meerut and with the permission of the governor, he would undertake the contracts of the commissariat,

Hadhrat's mother was similarly a pious and saintly woman. She passed away when Hadhrat was just 5 years of age. Her intelligence, foresight, and deep understanding were qualities to which Hafiz Ghulam Murtadha Majzooob had also testified.

Hadhrat Hakeemul Ummat was, therefore, that compendium of intelligence and love, that composition of theological expertise and spiritual mastery whose name, until today, remains alive in every level of society. His inborn adeptness and capability was inherited from both his paternal and maternal ancestry. Of its own accord, the poem springs to mind, From one side comes the fragrance of the rose and from other, the invitation of a friend I am that mad one that from both sides, joy always comes.

Hadhrat became, through the will of Allaah, a true representative of his ancestors and the radiance of both his Farooqi<sup>2</sup> and Alawi<sup>3</sup> lineage glittered from his personality.

This is Allaah's favour; He bestows His favour upon whom He wishes.

### **Childhood**

Hadhrat Hakeemul Ummat's younger brother was born fourteen months after him and there was not sufficient breast milk for both of them. A wet-nurse was therefore hired to suckle him. She was from Meerut and worked as a butcher for one of its nomadic tribes. Consequently, Hadhrat would

<sup>2</sup> Referring to Sayyiduna Umar Al-Farooq Radhiyallaahu Anhu

<sup>3</sup> Referring to Sayyiduna Ali bin Abi Talib Radhiyallaahu Anhu



often light-heartedly mention, "I drank the milk of a butcher that is why there is such sharpness in my personality. But, Alhamdulillah, there is no harshness. My heart is so soft that I cannot bear to see anyone undergo the least discomfort. If I find anyone even slightly inconvenienced, my heart immediately softens and melts."

Hadhrat had a great desire to locate the children of his foster-mother and develop a relationship with them. However, he was not able to locate them. This desire was born from, both, a natural inclination as well as his devotion to the Sunnah.

He was at the tender age of five when the loving shade of his mother was forever lifted. After her death, his father devoted himself to the upbringing of his sons with the greatest love and affection. At breakfast he would break the roti into small pieces, coat them with ghee, and with his own hand place the morsels in their mouths. He nurtured them with such love that the grief of losing their mother became a distant memory and he raised them in the most excellent of ways. He never allowed his children to eat from the sweetmeats that were distributed at the completion of the Quran in the Taraweeh Salaah. He would instead go to the market and purchase for them even more sweetmeats than they would have received. He would say, "Taking sweetmeats from the Masjid is not a respectable act." In this admirable manner, he protected them from greed and taught them self-respect. With this training, Hadhrat's intelligence became apparent even in the playfulness of his childhood as he prepared himself for new endeavours.

### **Education and Upbringing**

Hadhrat Thanwi's primary education took place in Meerut where he studied elementary Persian texts. He memorised the Quran under the guidance of Hafiz Husain Saleem

Dehlawi and upon his return to Thanabawan, he studied elementary Arabic texts and secondary Persian texts under Moulana Fatah Muhammad Thanwi. He then studied tertiary texts until Abul Fadhl (name of a Kitaab) under his uncle, Wajid Ali Saheb, who a master in classical Persian.

At the end of Zul Qa'dah 1295, corresponding with November 1878, Hadhrat enrolled in Darul Uloom Deoband to study the sciences of Islaam. He devoted himself to his studies and dedicated every effort to acquiring the knowledge of Deen. Hadhrat had friends and family in Deoband but in obedience to his father's instruction, he remained distant from them during his studies. He would not even mix with his fellow students. If ever he found free time from his studies, he would sit in the service of his favourite teacher, Hadhrat Moulana Muhammad Yaqoob Nanotwi Saheb and benefit from his knowledge. It was under Moulana Muhammad Yaqoob's care that Hadhrat trained in the field of Fataawa (legal verdicts). At that time, Hadhrat Thanwi had acquired an inclination towards the skill of debate. Consequently, Hadhrat won many victories debating with the "Aryans".

Moulana Muhammad Yaqoob Nanotwi Saheb held a special affection for Hadhrat Thanwi and would often delve into delicate and intricate Masaail for his benefit. Moulana Nanotwi prophesied regarding Hadhrat Thanwi saying, "Whoever you go, I will see only you (My Ilm will be with you)."

During his studies, he was forced to go home after contracting measles. Even during this time, Hadhrat kept busy, authoring "Mathnawi Zerobam" in the Persian language. He was eighteen years old at the time. He began the preamble of this Kitaab with the words "One naïve, distressed 18 year old submits ..."



often light-heartedly mention, "I drank the milk of a butcher, that is why there is such sharpness in my personality. But, Alhamdulillah, there is no harshness. My heart is so soft that I cannot bear to see anyone undergo the least discomfort. If I find anyone even slightly inconvenienced, my heart immediately softens and melts."

Hadhrat had a great desire to locate the children of his foster-mother and develop a relationship with them. However, he was not able to locate them. This desire was born from, both, a natural inclination as well as his devotion to the Sunnah.

He was at the tender age of five when the loving shade of his mother was forever lifted. After her death, his father devoted himself to the upbringing of his sons with the greatest love and affection. At breakfast he would break the roti into small pieces, coat them with ghee, and with his own hand place the morsels in their mouths. He nurtured them with such love that the grief of losing their mother became a distant memory and he raised them in the most excellent of ways. He never allowed his children to eat from the sweetmeats that were distributed at the completion of the Quran in the Taraweeh Salaah. He would instead go to the market and purchase for them even more sweetmeats than they would have received. He would say, "Taking sweetmeats from the Masjid is not a respectable act." In this admirable manner, he protected them from greed and taught them self-respect. With this training, Hadhrat's intelligence became apparent even in the playfulness of his childhood as he prepared himself for new endeavours.

### **Education and Upbringing**

Hadhrat Thanwi's primary education took place in Meerut where he studied elementary Persian texts. He memorised the Quran under the guidance of Hafiz Husain Saleem

Dehlawi and upon his return to Thanabawan, he studied elementary Arabic texts and secondary Persian texts under Moulana Fatah Muhammad Thanwi. He then studied tertiary texts until Abul Fadhl (name of a Kitaab) under his uncle, Wajid Ali Saheb, who a master in classical Persian.

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Hadhrat graduated from Darul Uloom Deoband at the young age of just 19 or 20 years. Qutbul Irshaad Hadhrat Moulana Rasheed Ahmad Gangohi tied his graduation turban. From the lecturers of Deoband, Hadhrat was favoured with the special attention and spiritual focus of Hadhrat Moulana Muhammad Yaqoob Nanotwi Saheb and Shaikul Hind Hadhrat Moulana Mahmoodul Hasan Saheb.

### Teaching Career:

After graduating from Deoband, in the month of Safar 1301, Hadhrat accepted a position in Madrasah Faidhe Aam, Kanpoor, where he was appointed as the dean of education. His salary was set at 25 Rupees per month. Hadhrat lectured in Kanpoor for 14 years while also remaining engaged in issuing Fataawa, propagation, and inviting towards Allaah's Deen. His excellent discourses and beneficial writings greatly benefitted the local Muslim population. During this lengthy period, thousands were saturated with the river of knowledge that flowed from him. Prominent amongst them were the following Ulama: Hadhrat Moulana Ishaq Saheb Bardawaani, Moulana Muhammad Rasheed Saheb Kanpoori, Moulana Ahmad Ali Saheb Fatahpuri, Moulana Zafar Ahmad Uthmani Saheb Thanwi, Moulana Saadiqul Yameen Saheb Kursawi, Moulana Shah Lutfur Rasool Saheb Baarah Bankawi, Moulana Hakeem Muhammad Mustapha Bajnuri, Moulana Fadhle Haq Saheb Ilah Aabaadi, Moulana Sayed Muhammad Ishaq Ali Saheb Kanpoori, Moulana Muzhirul Haq Saheb Chaatgaami and Moulana Saeed Ahmad Saheb Ataawi Rahimahumullah.

### Teaching Methodology

Hadhrat's teaching method was so simple, clear and eloquent that a student who attended just a few of his lessons

found himself unsatisfied when taught by anyone else. In mere moments, Hadhrat would unravel even the most intricate legal verdicts. Hence, in a very short span of time, his students and as well as his fellow lecturers, acknowledged his depth of knowledge and his excellence and mastery of the sciences of Islaam. Hadhrat's teaching methodology can be summarised in the following points:

1. The lecturer should devote himself to the preparation of the lecture so that the lesson may be imparted to the students in an easy to understand manner.
2. Difficult and obscure passages should first be explained in a simplified manner to the students. Once they have understood the subject matter, the actual text may then be taught. If a student is told that the following passages are difficult to understand, it will unnecessarily stress the student and create an obstacle in his understanding.
3. Hadhrat greatly disliked a lecturer displaying his expertise by elaborating on a topic more than was necessary.
4. Hadhrat differed strongly on encouraging students' participation in delivering weekly sermons and taking part in debates. He would say that the student's mind becomes preoccupied with his sermon or debate to the detriment of his actual studies. He would also say, "When a student gains a thorough understanding of his Kitaabs, then the skill of delivering sermons and debating will automatically be acquired."

### Special advice to students

Hadhrat would say that if students latch on to three things they would gain proficiency in knowledge:



1. A reading of the following day's lessons (Mutaala'a) is essential. In reading over the next day's lessons, it is not necessary to grasp its full meaning. Rather, the student should at least be able to distinguish the parts he understands from the parts that require explanation.
2. During the lesson, the student should not proceed if he has not understood the lesson thus far.
3. After the lesson is complete, the student should himself revise its meaning (Takraar).

Hadhrat would say to create academic proficiency these three aspects are compulsory. A fourth aspect that is recommended is to daily read over some portion of one's previous lessons.

### **True Asceticism and the need for Ulama**

Hadhrat Hakeemul Ummat would always consider and call himself a Taalibe Ilm (seeker of knowledge, student). He would consider learning and teaching the Qur'an to be true asceticism and would say, "I am unacquainted with the asceticism of Peers and Sufis. I am a student of Deen. The questions asked of me revolve around Qur'an and Hadith. Simple Qur'an and Hadith are what I know and what I consider to be true asceticism." In speaking of the necessity of the Ulama and the Ulama being the reason that our Deen is established, he would say, "There is a greater need for Ulama than Sufis; because it is through the Ulama that the correct implementation of our Deen is established".

### **Meeting the Pious and gaining their Duas**

From his childhood days, Hadhrat Hakeemul Ummat had immense love and attachment for the Saintly Elders, the

Ulama, and the Mashaaikh (Spiritual Guides). Hadhrat had the honour of meeting all the Saintly Elders of his time and from each of them he gained spiritual benefit through their Duas, Tawajjuh (spiritual focus), kindness, and compassion. He would say that even in the names of the Saintly Ones lies refreshment for the soul and Noor (spiritual light) for the heart.

It is true that in mentioning Allaah's pious and accepted servants, the special mercy of Allaah descends. The renowned master of Hadith, Sufyaan bin Uyainah رحمہ اللہ, has stated, "Mercy descends at the mention of the pious." Hadhrat considered remembering the incidents of the pious so beneficial that he compiled a collection of 1000 incidents of the pious, which he published under the name, "Nuzhatul Basaateen". Similarly, the books, "Qasasul Akabir", "Arwa'he Thalaatha" and "Amaathilul Aqwaali wal Ahwaali li-Faadhilir Rijaal" amongst others were published at his instruction.

Hadhrat would say that the Saintly Elders and the Pious are the lovers of Allaah and His Rasool Sallallahu Alayhi wa Sallam. For this reason, it is not possible that their incidents be read and the love of Allaah not be created in the heart.

In short, Hadhrat held immeasurable respect and love for the Pious and Saintly Elders from his early days and his association and closeness to them never ended. They, in turn, showered Hadhrat with their kindness, spiritual focus, compassion, and love. Hadhrat would often say, "Neither did I strive in path of Sufism during my student days, nor did I exert myself in spiritual exercise. Whatever Allaah has granted me is through the Duas and spiritual attention of my teachers and Spiritual Elders and because I always afforded them the greatest respect and honour." Hadhrat would also



say, "Alhamdulillah, I can say this much that I have never, not even for a single moment, upset any of the Pious."

### **Living Books**

Hadhrat Thanwi did not engross himself in the study of many books yet the spring of learning and knowledge bubbled from within him. Once someone asked him, "Hadhrat, you have written so many books, you must have researched thousands of books?" Hadhrat replied, "Yes, I have seen quite a few books. Their names are Hadhrat Haaji Imdaadullah Muhaajir Makki, Hadhrat Moulana Muhammad Ya'qoob Nanotwi and Hadhrat Moulana Rasheed Ahmad Gangohi Rahimahullah. These "books" have freed me from studying any other book." Once Hadhrat remarked, "I did not have much enthusiasm for reading books as I never considered them to be true object of knowledge. In acquiring the knowledge required for Amal (religious observance), my complete trust was on my pious elders. My heart was content with whatever interpretation they presented for the Qur'an and Sunnah."

Hadhrat Moulana Abdul Majid Daryabaadi Rahimahullah has stated that Hadhrat's condition was,

Burn the books and burn the pages Transform your heart into a garden with Celestial Light of the Truth.

Hadhrat Thanwi would say, "Due to the prevalence of magazines in these times, people have great enthusiasm for reading. Even an ordinary student is engrossed in reading Kitaabs. But the vast content acquired has deprived them of the depth of insight. You will find many people with extensive knowledge but very few with deep understanding. Their knowledge remains on the surface; their talks and

lectures are filled with references, "in this Kitaab, on this page it is written" but the proficiency to understand Masaail does not increase. Only a deep diver can acquire pearls from the ocean. Swimming long distances on the surface of the ocean leaves one empty-handed."

Without diving, who has acquired rubies and pearls? Without effort and exertion, who has acquired knowledge and skill?

The former Ulama, Moulana Muhammad Qasim Nanotwi, Moulana Rasheed Ahmad Gangohi and their like had very small libraries, yet what deep and intricate points did they not extract!

Not from books, nor lectures, nor intelligence, nor wealth, Knowledge is attained through the Spiritual Gaze of the Teacher.

### **The Honour of Bay'at and Spiritual Enrichment**

Once, Qutbul-Irshad, Moulana Rasheed Ahmed Gangohi, came to Deoband (during Hadhrat Thanwi's student days) for some need. Hadhrat Thanwi, with uncontained enthusiasm, stepped forward to shake hands with Hadhrat Gangohi. The construction of the famous "Nodarah" (a place in Darul Uloom Deoband) was taking place at the time and there were many bricks scattered around. Hadhrat Thanwi tripped on a brick but Hadhrat Gangohi caught him before he fell. Even though at that time Hadhrat Thanwi was unaware of Bay'at and its reality, yet the attraction was so strong that he requested Hadhrat Gangohi to accept his Bay'at. Hadhrat Gangohi felt that Bay'at was not appropriate while studying and hence declined. When Hadhrat Gangohi was planning to go for Haj in the year 1299 Hijri, Hadhrat



Thanwi sent a request to Haji Imdaadullah Muhaajir Makki pleading with him, "Please intercede with Moulana Gangohi to accept my Bay'at." However, in response, Hadhrat Haji Saheb accepted Moulana Thanwi as his own disciple even though he has not present at the time. Hadhrat Thanwi was 19 at the time.

After accepting his Bay'at, Hadhrat Haji Saheb sent a message to Hadhrat Thanwi's father instructing, "You should come for Haj and when you come, bring your sons with." Subsequently in Shawwal 1301, while Hadhrat Thanwi was teaching in Kanpoor, he travelled with his father for Haj. He presented himself in the service of Hadhrat Haji Saheb and with their hands clasping, he attained the honour of Bay'at. After the Haj, Hadhrat Haji Saheb said, "Ashraf Ali, stay with me for 6 months." However, Hadhrat Thanwi could not bear the separation from his father so Hadhrat Haji Saheb said, "Obedience to your father comes first. You may leave now, we will see in the future."

### **Spiritual Permission and Khilaafat**

It so happened that the fulfilment of this wish and instruction occurred in Hadhrat Thanwi's next Hajj. In the year 1310 Hijri, Hadhrat Thanwi arrived in Makkah and was blessed with precious gift of Hadhrat Haji Saheb's special companionship: a time when the hearts of the Guide and Seeker, joined with one desire, accomplish their reformation. On one side was the spiritual power of Hadhrat Haji Saheb and on the other side was Hadhrat Thanwi's capacity of acceptance. There existed such harmony between them, that in a short space of time, Hadhrat Haji Saheb stated, "Enough! You are now completely on my path." In the short space of 6 months, Hadhrat Haji Saheb, witnessing the unity

of mannerism and methodology that existed between them, was satisfied and bestowed the mantle of Khilafat and granted spiritual permission to Hadhrat Thanwi so that the creation may be nurtured and educated in their spiritual journey to Allaah.

After receiving Khilaafat, Hadhrat Thanwi left for India and on reaching Madrasah Jaamiul Uloom, Kanpoor, commenced teaching, preaching, and providing spiritual guidance.

### **When Hadhrat Thanwi was departing from Makkah, Hadhrat Haji Saheb gave him two advices:**

1. When you reach India, a spiritual condition will overtake you. Do not act in haste. Continue informing me of your condition.
2. When you become tired of living in Kanpoor, settle down in Thanabawan. Do not attach yourself to any other place.

Hadhrat Thanwi subsequently remained in Kanpoor for 14 years before resigning from his post. Thereafter, as per Hadhrat Haji Saheb's instruction, he settled in his hometown and established "Khanqah Imdaadiyyah" in honour of his spiritual guide. Hadhrat Thanwi did not take up employment in Thanabawan preferring to adopt an independent life.

When Hadhrat Haji Saheb received news of Hadhrat Thanwi's relocation to Thanabawan, he became extremely happy and wrote to Hadhrat Thanwi, "It is better that you have moved to Thanabawan. It my hope that many people will receive benefit, both external and internal, through you and that you will revive our Masjid and Madrasah (Imdaadul Uloom). You are constantly in my thoughts and Duas." (Maktoobat Imdaadiyyah pg. 26)



## Khanqah Imdaadiyyah

Hadhrat Thanwi took up residence in Khanqah Imdaadiyyah, choosing to remain independent and placing his trust on Allaah. He established himself on the honoured path of his Spiritual Elders imparting guidance and reformation. In accordance to his natural disposition and in realising the Khanqah's purpose, he prepared a thorough and complete system where he was able to provide immense religious and reformatory service. The Khanqah turned into a headquarters for treating the spiritually ill and became famous for internal purification and self-reformation.

Time passed and, daily, the speciality, and importance of the Khanqah increased to the extent that it gained international repute and became established as all-encompassing institution. On one side, it was a reputable university of Islaamic sciences where important and pertinent legal verdicts were researched with thoroughness and care. At the same time, it was an incomparable institute of learning where together with Qur'an and Hadith, the practical demonstration of upright character was also taught. This small Khanqah was also a reputable and authoritative centre of Fatwa where legal guidance was given, addressing the contemporary challenges of the Muslims. From this Khanqah, people from every level of society from the Ulama to the laity, every seeker of the truth and traveller on the spiritual path was beautified through the purification of their egos, the reformation of their selves and the refinement of their character. In a short span of time, they would gain the reality of Ihsan (the constant awareness of Allaah) and the understanding of the spiritual path thereby becoming spiritual leaders in their own right.

From this shining lantern each person, according to his or her capacity, gained illumination, piety and guidance and spread the same throughout the country; the spiritual blessings of which are still alive today. In this way, the Dua, wish, and prophecy of Hadhrat Haji Imdaadullah Muhaajir Makki came to pass.

*Allaah fulfils the wishes of the pious.*

## Writings and Authorship

Hadhrat's writings, ranging from short booklets to voluminous texts, total almost nine hundred and ten in number. Thirteen books are in Arabic with the rest in Urdu. In every one of his works, Hadhrat would always consider the audience for which the book was written and would pen the book accordingly. The accepted and highly beneficial 'Behishti Zewar' that was written in an easy format for the general population and the highly academic 'Bayaanul Qur'an' are examples of this.

Approximately four hundred of Hadhrat's sermons have been transcribed and published. Their widespread distribution is testament to Hadhrat's global acceptance.

Apart from his sermons, the publication and circulation of the Malfoozaat (statements) that Hadhrat would often make, played a huge role in the dissemination of Hadhrat's spirituality and knowledge. These statements were compiled in seven volumes and published under Hadhrat's personal supervision.

## The issue of copyright

Hadhrat's books sold not in the thousands, but in the millions. Anyone else would have used the opportunity to become rich. What greater proof can there be for Hadhrat's



sincerity, that in spite of the amazing acceptance of his books, he never reserved the copyright for even one of his books? Blanket permission was given to anyone who wished to print and publish his books.

### **Islaah and Tarbiyyah (Spiritual nurturing and reformation)**

One of great distinguishing features of Hadhrat's methodology of Islaah was that together with stressing the importance of Aqeedah (Beliefs) and Ibaadat (worship), Hadhrat would place extreme emphasis on the refinement of character and the rectification of one's business and trade affairs. In guiding people as a true Shaikh, Hadhrat would continuously direct them towards their own self-reformation.

In Hadhrat's Khanqah, Kayfiyaat (rapturous spiritual conditions), Mukaashafat (spiritual visions), dreams, and miracles were not granted the attention that was afforded to Ibaadah, monetary dealings, social etiquette, and remaining on the correct spiritual path. Hadhrat would say, "Brothers, I do not wish to make my gathering a gathering of saints. My wish is for my gathering to be a gathering of human beings." He would also say, "I have told you, if you wish to become a saint or a spiritual elder then you should go somewhere else. If you want to become a human being then come to me." In substantiating this, he would say that to become a human is Fard (obligatory) but to become a saint is not Fard. For if, one does not become a human he causes harm to others while in not becoming a saint you harm only yourself.

### **Purification of the Self and Spiritual Improvement**

Hadhrat would accept Bay'at (spiritual allegiance) in all four Silsilas (spiritual lines of descent): Chistiyyah,

Naqshabandiyyah, Saharwardiyyah and Qaadiiriyyah. Yet at the same time, he would not consider Bay'at as compulsory or necessary. In fact, the first thing he would instil in mind of the Mureed was the Bay'at is based on purification of the self and spiritual improvement and not on Zikr and Wazeefas. The actual means through which Ma'rifat, Taqwa and a connection with Allaah is gained is nothing other than fulfilling the commands of Allaah and abstaining from His prohibitions, both internally and externally, while living in accordance to the Sunnah. This is Fard and compulsory on everyone and this is the true objective of Tasawwuf and Sulook.

### **Refinement of Character**

Hadhrat would greatly emphasise that fulfilling the rights of others takes precedence over Azkaar and Wazifas. Not fulfilling the rights of others leads to accountability whereas there is no accountability for not reciting Azkaar and Wazifas. These are Mustahab (preferred) to perform. People give preference to optional acts leaving out what is necessary. For this reason, in Hadhrat's Khanqah, the greatest importance was afforded to the refinement of character and the inculcation of honesty and integrity. Hadhrat would say, "The foundation of my teaching and reforming is on this very thing. In this Path, I consider the refinement of character as the first objective." When a person's character is rectified then his actions automatically follow suit. As long as one's character and actions are not rectified, no amount of Azkaar and Wazifas will have any effect. Immoral character and a 'Qulub are barriers that block the effect and Noor (spiritual light) of Zikr from entering the soul.



## The Foundational Principles of Teaching and Reformation

Hadhrat's methodology of teaching and reformation contained specific foundational principles, the understanding of which will clarify his method of approach and remove misunderstandings.

### For example:

1. The demands of Deen take precedence over any material benefit.
2. Do not slack in implementing matters within your control.
3. Do not concern yourself with matters beyond your control.
4. A Saalik (person treading the spiritual path to Allaah) should give up choice.
5. Resign yourself to the Decisions of Allaah.
6. Always keep the goals of Shariah in front of you.
7. Do not divert your attention from your objective.
8. Understand spiritual ecstasy to be something good but not an objective.
9. Do not let your emotions control you;
10. Rather act on the dictates of intelligence.
11. Intelligence should always be subservient to the Shariah.

## The Reality of Tasawwuf

Fake Peers and Shaikhs have, for self-serving reasons, separated Shariah and Tasawwuf and have led many astray involving them in Shirk and Bid'ah practices. Hadhrat Thanwi shredded their veil and with clear words explained

to the Ummah that Tasawwuf and Shariah are not separate entities. Rather, Tasawwuf is an actual part of the Shariah.

There are two components to the Shariah: the first relates to external matters and is termed Shariah. The second relates to internal matters and is termed Tariqat and Tasawwuf. Whatever acts are contrary to the Law of Allaah and His Rasool Sallallahu Alayhi wa Sallam are either Kufr, apostasy, heresy, Shirk or Bid'ah and have no connection with Tariqat or Shariah.

## Time Schedule and Adherence to Principle

Hadhrat Thanwi had a systematic temperament and was an extremely principled person. There were fixed times for eating and drinking, sleeping and awakening and all other activities which he unwaveringly kept to. Not a second was wasted. Allaah Ta'ala granted him tremendous Barakah in his time. Once Hadhrat mentioned that even from my childhood, I gave a lot of importance to the scheduling of my time. This remains my practice even to this day. Through the Barakah of this practice, Allaah Ta'ala has taken this amount of work from me. I cannot tolerate to waste even a second of my time. My teacher, Hadhrat Moulana Mahmoodul Hasan Deobandi رحمه الله, once came to Thanabawan. I prepared all the necessary arrangements for his stay and comfort. When the time allocated for my writing approached, I respectfully submitted, "Hadhrat, I usually write something at this time. If Hadhrat gives permission, I will write for some time and once again present myself." At that time, I had no inclination for writing but I would not compromise on my practice lest I be deprived of Barakah. I quickly penned a few lines and returned to Hadhrat's company. Hadhrat was surprised that I returned so quickly. I responded, "Hadhrat, my practice of writing a few lines has been fulfilled."



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Moulana Abdul Majid Daryabaadi رحمہ اللہ once stated, "Every work was performed at its appointed time and every item had a reserved place. There were principles and etiquettes for eating, drinking, sleeping, awakening, and all activity. Every conversation had a purpose. Talking merely for the sake of conversation, as is the norm, did not exist. A have not seen any Buzrug with such a strong mastery over his tongue. The emphasis on Zikr and Wazeefas that other Shaikhs prescribe was not to be found here. Cultural practices were avoided and social formalities were dispensed with. 'Leave all else and focus on your work' (was the motto). Abstention from inconveniencing others was afforded the utmost important. Serving others was ranked as Ibaadah. Enough! These were the unique aspects that my eyes have witnessed at the Majlis of Ashraf Ali Thanwi."

### **The Exemplary Example of Rasulullaah Sallallahu Alayhi wa Sallam**

The person who revives the teachings of Rasulullaah Sallallahu Alayhi wa Sallam and holds the position of a reviver of Islaam must necessarily be of the calibre that his own life, in every aspect, should be a personification of, "Indeed in the Rasool of Allaah is an exemplary example." For if, he teaches and propagates the revival of the Sunnah, his life should be a practical example of these teachings. His habits, monetary dealings, character, and social etiquette should tread the very footsteps of the Sunnah in traversing the Siraate Mustaqeem. Allaah Ta'ala had placed in the sound temperament of Hadhrat Hakeemul Ummah, the capacity to become an embodiment of the Sunnah. The system of Hadhrat's life and the manner of his living are clearly seen as being founded on the Sunnah. Likewise, in his works, propagation, teaching methodology, and inner reformation, the Sunnah is evident from every angle.

Hadhrat had moulded his every action, internal and external, on the 'Exemplary Example' of Rasulullaah Sallallahu Alayhi wa Sallam to the extent that the condition of Mahboobiyyat (to be loved) was created.

### **Emphasis on following the Sunnah**

Once Hadhrat mentioned, "A thought once occurred to me; we speak a great deal regarding following the Sunnah but is there any part of it in our actions or not? Thereafter for three days, morning to evening, I monitored and examined every action I did. I wanted to gauge the amount of the Sunnah we follow as part of our habit, the amount we follow based on our learning and the amount that we are still deprived of. After these three days of evaluation, the required system of living became clear to me. All praise to Allaah for that."

After this evaluation, Hadhrat delivered a sermon entitled "Al-Ghalib Ghalib". In this sermon, Hadhrat defined the actions and statements of Rasulullaah Sallallahu Alayhi wa Sallam that we follow because we have been instructed to and the actions we perform out of our love for him. Hadhrat made repeated reference to the eight chapter of his book, "Hayaatul Muslimeen" in which the "Exemplary Example" of Rasulullaah Sallallahu Alayhi wa Sallam is discussed. Hadhrat placed great emphasis on studying it and said, "There will definitely be benefit in studying it, Insha-Allaah there will definitely be benefit."

Hadhrat regarded "Hayaatul Muslimeen" as his capital for salvation and would say, "I think, in all probability, that I will be granted salvation because of this book. I consider it to be my life's work and the investment of a lifetime."

The reality is that only in following the Sunnah will we achieve a blissful life and success in this world and the



hereafter. Allaah Ta'ala himself states in the Noble Qur'an that whoever will follow My beloved Sallallahu Alayhi wa Sallam in the affairs of his life, Allaah Ta'ala will love him. For a helpless servant can there be a greater favour and gift from Allaah?

When He has acknowledged His love, O Aarifi  
Can any desire still remain?

### **Noble Habits**

Hadhrat's habit from his childhood days was to always be clean and neat. Due importance was afforded for every work to be accomplished in a well thought of manner and at its set time. Hadhrat's constant concern was that no person should be inconvenienced because of me and no person should be offended by my words. The habit of constantly examining one's feelings and actions was instilled in him from his childhood. His associates were treated as befitted their status. Maa Shaa Allaah! These were qualities Hadhrat held fast to for his entire life.

Hadhrat would never take money with his left hand and would never hold shoes in his right hand. He never entered the toilet bareheaded. When he walked on the road, he would leave the better portion of the road for others to walk on. In his mannerism, even the animals were considered. Hadhrat disliked the practice of walking behind anyone like a follower. He would say, "Either walk together or at a distance from each other."

Hadhrat's habit was, as far as possible, never to borrow anything. If for some reason he had to borrow anything, then he would ensure its return as soon as he had finished with it. Only then would his heart find peace. This is something many people are unmindful of. Yet, if we study the Ahadith, we find that the core of all noble character is never

inconvenience another. "The (true) Muslim is he from whose tongue and hand other Muslims are safe." (Bukhari)

### **Natural disposition and temperament**

Hadhrat's temperament was so simple and informal that it outwardly appeared that there was nothing remarkable about him. Acting according to the dictates of Shariah and upon the Sunnah seemed to have become his second nature. For this reason, Hadhrat's disposition was very sensitive. He disliked exceeding moderation for himself and for others. If anyone had work with him, he would never keep them waiting. He would at the first instance see to them so that their time may not be wasted. Similarly, for his own matters he would not tolerate delay. If anyone had a duty to fulfil, he should complete it promptly and immediately report that the work has been done.

He had great affection for children. He would often laugh and play with them and would say, "Doctors have complied a huge index of physical stimulants and items that induce joy. However they have left out two things. The first is silver which is a powerful stimulant for physical strength and the second is children who are of the greatest sources of joy."

As far as Tabarrukat (seeking Barakah from the pious and from sacred relics) was concerned, Hadhrat would prevent his close associates from exceeding moderation. He would very rarely ask for anything from his associates. If for any reason he had to ask for something then he would make remuneration a condition before accepting. He would generally overlook the mistakes and omissions of his associates.

### **Abstention from Excess**

Hadhrat Thanwi disliked using expensive items. The items he utilised for his necessities were few in number and simple



in quality. He would never keep anything that he did not need. If anyone presented a gift to him that he had no use for, whether food or anything else, he would accept it from those he had a relationship with. Thereafter, he would either sell the gift to his close associates for a nominal amount or simply gift it to them. From this, Hadhrat's quality of reformation also come to the fore that those who give gifts should also learn a lesson. He would say that the easiest and most pleasing gift is simply to give money. This can be used in fulfilling whatever need a person has. He would also say, "Allaah knows that I stay far away from anything that exceeds necessity. Laughing and joking even to the point of indecency, even though it is nonsensical, is not refrained from. There is no useless speech that I dislike more than when the speaker himself knows his talking is not required." He would say, "From my childhood, my mind became accustomed to the fact that if any work, even it was the simplest thing, had no structure and order to it, I would not be able to understand it. My discourses are not disorganised and I do not understand the disorganised discourses of others. This is the natural state of my mind."

Hadhrat habit was never to dwell on topics that were not readily grasped. Whatever was understood by the perusal of the text was enough. The rest he would leave. He would not exert himself to understand its meaning. His method of work was, "When something is beyond you, leave it." Similarly, adopting the easier route over the more difficult one is practising on the Hadith, "Nabi Sallallahu Alayhi wa Sallam never faced two choices except that he chose the easier one."

### Demise

Five years before his demise, at the age of 77, the signs of his departure from this world began to appear and only

increased as time passed. In following the Sunnah, medical treatment continued but the ailment only worsened. Allamah Sayed Salman Nadwi رحمہ اللہ wrote about his sickness and demise, "The morning light of our nightly gatherings, that for years the winds of weakness and sickness could not extinguish, finally, after burning brightly for 82 years, 3 months and 10 days, on the eve of 17 of Rajab 1362 / 20 July 1943 was forever extinguished." "To Allaah do we belong and to Him is our return."

*The pain of separating from you has come like the dark of the night*

*There was one spark left, that too is now silent.*

### Special Advices and Counsels of Hadhrat Hakeemul Ummat

1. I strongly advise my friends specifically and the Ummah at large to learn the knowledge of Islaam and educate your children with the same. This is obligatory on every Muslim whether it is through reading Kitaabs or studying under a teacher. There is no other avenue to protect oneself from the innumerable religious challenges that confront us today. There should never be negligence or indifference in fulfilling the same.
2. I advise the students of Deen never to become complacent on their studies alone. Their knowledge becoming beneficial is conditional on serving, keeping the company and gaining the spiritual focus of the Ahlullaah (Men of Allaah). Always afford great importance to their company.



*Without Allaah's favour and the spiritual focus of the  
Ahlullaah  
even the king's book of deeds will be blackened.*

For the protection of oneself in this world and the next, I give special counsel for the following:

- a) Never act in accordance to your desire or in anger.
- b) Haste is a very bad thing.
- c) Do not work without Mashura.
- d) Gheebat (backbiting) should leave your life completely.
- e) Excessive speech even in permitted things and excessive socialising without necessity or purpose, especially when every type of person is made a confidante, is extremely harmful.
- f) Do not ever eat when you are not hungry.
- g) Only when your desire is overpowering should you have intimate relations with your wife.
- h) Do not take a loan except in dire circumstances.
- i) Do not go near extravagance.
- j) Do not accumulate more than you require.
- k) Do not make hard-heartedness and anger your habit.
- l) Let kindness, self-control, and tolerance become your hallmark.
- m) Stay away from excessive formality in your speech and manners, as well as in your food and dress.
- n) Followers should not be disrespectful to their leaders, nor should they associate much with them. As far as possible, do not make them an objective for the acquisition of your personal needs.
- o) Consider transparency and honesty in your dealings to be more important than personal piety.

- p) Be extremely cautious when narrating Hadith as well as the incidents of the pious. Even religious and understanding people do not take care in this regard, both in narration and in understanding its proper meaning.
- q) Without necessity and without the prescription of a competent, compassionate medical practitioner, do not ever take medication.
- r) Strive your utmost to keep your tongue free from sin.
- s) Be guided by the truth and do not be stubborn on your opinion.
- t) Do not cultivate relationships that are not necessary.
- u) Do not get involved in the worldly affairs of others.

I request all those who have a relationship with me to daily recite Surah Yasin or Surah Ikhlas thrice on my behalf. However, stay far from Bid'ah practices that are against the Sunnah.

As far as possible do not attach your heart to this world and its temptations. Do not ever be unmindful of the hereafter. Always remain in the condition that if the time of your final departure beckons, you should not have the cry, "If only I had some respite, I would be generous in charity, and I would be of the righteous." At all times remember:

*Perhaps this breath will be my very last*

Make it your constant practice to seek forgiveness for the sins of the day before nightfall and to seek forgiveness for the sins of the night before the break of dawn. To the extent of your ability, ensure that all Huqooqul Ibaad (the rights of others) are fulfilled.

Believe that the greatest bounty a person can acquire is death on Imaan. Make it a constant practice after the five daily



Salaah to make a heartfelt and fervent Dua to ask for such a death and further thank Allaah for blessing you with Imaan. It is Allaah's promise, "If you are thankful, I will increase you." This is one of the greatest means of acquiring a death on Imaan. With these words, I humbly request to kindly make the same Dua for me. With this request, I end this topic that Allaah Ta'ala may also grant me a death on Imaan, Ameen.

### **Hadhrat Thanwi Rahimahullah Life and Legacy**

Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi رحمہ اللہ

"The great Islaamic thinker, Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi رحمہ اللہ has written about Hadhrat Thanwi and Khanqah Imdaadiyyah and unveiled realities and insights that perhaps will not be found in any other writing. Hadhrat Nadwi has penned his eyewitness report dispelling the false notions and misconceptions that some people hold regarding Thanabawan. Yes, there were rules but there were also many concessions granted. There was accountability and discipline for his students and mureeds but visitors and guests were always treated with love and care. I have thus included Hadhrat Nadwi's writing as part of this booklet due to the importance of its content." Muhammad Masood Azizi Nadwi.

I recall hearing the name of Hakeemul Ummah Moulana Ashraf Ali Thanwi from the days of my childhood taken with respect and honour. His Kitaab Behishti Zewar is to be found in every home. In homes that have removed Bid'ah and customary practices, it serves as a Mufti and a teacher of Islaamic knowledge. Most likely, this Kitaab is the first of his works to have gained global recognition. I have heard

from the pious and Ulama of my family, such men whose statements were considered legal decrees and whose opinions were regarded as Fatwa, the mention of Hadhrat Thanwi as an expert and master in treating the spiritual maladies of the heart. Moulana Sayed Husain Ahmed Madani Saheb was the Shaikh and spiritual guide for most of the pious personalities of his family yet his own brother's Bay'at was at the hands of Hadhrat Thanwi who he held with great love and respect.

Even in political matters; Moulana Madni's family and neighbours were inclined to Hadhrat Thanwi's view. Yet, this did not affect the respect and honour that he held for Hadhrat Thanwi in anyway.

From the many Khulafaa of Hadhrat Thanwi, he would afford us special compassion and kept a very close relationship with us. From this group, Moulana Wasiyyullah Fatahpuri and Moulana Abdul Ghani Phulpuri are worthy of special mention. One of my father's most accomplished students was Moulana Afdhal Ali Thalwaari Saheb, whom we knew and called by the title of 'Soofie Saheb'. He was a Mureed of Moulana Thanwi and had received Khilaafat from him. He had taken Bay'at at the time when very few people had attained this honour. He would constantly speak of Moulana Thanwi's virtues.

From Moulana Abdul Baari Nadwi and Moulana Abdul Majid Daryabaadi, we would similarly hear the praises of Moulana Thanwi and Thanabawan. The respect and honour they held for Moulana would often manifest itself in their writings and sermons.



At the time of my studies, Moulana Thanwi had stopped travelling completely. For this reason, it was only in the August of 1938 when Moulana came for a period forty days to Lucknow for medical treatment, did I have the good fortune of meeting him. However, for quite a few years prior to this, I had established written communication with Moulana.

I spent the summer of 1934 in the service of Moulana Ahmad Ali Saheb in Lahore. My brother, who was always attentive to furthering my Islaamic and spiritual nurturing, advised me that on my return I should visit Thanabawan and spend a few days there. He was aware of the etiquettes and rules of Thanabawan and thus advised me to first send a letter introducing myself, the reason for my visit, the length of my stay and under which Ulama I studied. Moulana Thanwi greatly appreciated frankness and openness and disliked ambiguity, evasiveness and formality. I complied with my brother's advice and sent a letter to Moulana Thanwi wherein I introduced myself. I knew that Moulana knew my father quite well. I also mentioned my teachers as well as those pious personalities with whom I had a spiritual relationship (Islaahi Ta'alluq) as well as my relationship to Nadwa and Moulana Madani Saheb. I further wrote that I intend staying for one week for the purposing of visiting and gaining the honour of meeting him.

Moulana, with great love, responded to my letter. As per his habit, he appended his reply as side notes on my letter. Where I asked for permission, he wrote, "You are most welcome to come but only to meet and visit, not for the sake of creating a spiritual relationship, nor to critique my work." Where I wrote the names of those personalities whom I have a spiritual relationship with, he replied, "My heart is pleased

with your honesty." Then he mentioned some of the differing views he had with some of these personalities. In responding to my request to visit, he penned for the second time, in the words of Sa'di,

*"The honour is mine. If my health was not such that prevents me from fulfilling this honour, there would be eagerness and not fatigue."*

Until then my brother had also not met Moulana. Moulana had heard of him but most probably had not heard my name nor was there a reason for him to have known me. For this reason at the end, he added these loving words,

"My honoured one, may your kindness always remain; Assalaamu Alaykum Wa Rahmatullaahi Wa Barakaatuh.

Why are you putting yourself under such difficulty? Are you Doctor Abdul Alaa's brother or are there two different persons with the same name? I responded to your letter in Lahore in the manner of a student and unnecessarily wrote that according to me this difference of opinion is like the difference of opinion between a father and an uncle. For a fortunate person such a difference does not become a barrier from keeping good relations with both of them whether you have evidence to support your view or evidence to show the non-relevance of the difference."

Moulana's intelligence and the sensitive nature of his temperament were well known and I had personally heard many incidents of the same from those who visited or had a relationship with Thanabawan. Therefore, there is no doubt that my boldness and audacity, as an inexperienced and naïve student would have weighed heavily on Moulana. I had expected a reply in the lines of, "Please do not trouble yourself



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by coming here. You will not gain any benefit." After writing this letter, I most likely did not remain in Lahore for much longer and I quickly returned to Lucknow. Perhaps it was due to my fear that I would not receive a response or the response received, due to my thoughtlessness and ignorance of proper procedure, would not be to my liking. Yet, there was no end to my surprise and happiness when Moulana, against his normal habit, afforded it special attention and with complete attention to details made an envelope on which he wrote my address in Lucknow with his own hand. He then wrote and placed the actual letter in the envelope and handed it to Moulana Muhammad Hasan Saheb, the owner of Anwarul Mataabi (a publishing house), who was coming to Lucknow, with the instruction to deliver it to me.

First read the address (written on the envelope) then read the letter.

The compassionate, honoured Moulana Ali Abul Hasan Saheb

C/o the respected Doctor Abdul Ala Saheb  
37 Ameen Abaad Lucknow

Sent by  
Ashraf Ali of Thanabawan

From Ashraf Ali (May he be forgiven)  
Addressed to one who possesses much perfection, may your kindness increase,

Assalaamu Alaykum Wa Rahmatullaahi Wa Barakaatuh

Your delightful letter has reached me; every word of which is a source of joy. May Allaah reward for your love.

The effect of your honesty, sincerity, and the clear understanding has removed the need for any formality

between us. For this reason, I do not wish for any matter to remain concealed. Because of this I will take the courage to say that in regards to the difference between ... (Name intentionally removed), at present your knowledge is incomplete. This is because you personally know him but you have not met me. After meeting me, you will gain a full understanding of the matter and in doing so I have strong hope that the good thoughts you have of me will be validated and your heart will be at ease; and the unseen is only with Allaah.

Hadhrat Khalifa4 Saheb's message and salaam has refreshed my memory of him. May Allaah Ta'ala increase his Barakah. Finally, I will make Dua for you5 and request your Dua for me in the words that for many years I have chosen:

اللَّهُمَّ كُنْ لَنَا وَاجِعَنَا لَكَ

"O Allaah, become ours and make us yours."

Was Salaam

This letter was written on the 16th of Rabi-ul-Awwal 1353 /  
14 June 1934.

What other response can be given to such a loving letter except:

*The hat of the peasant is now floating to the sky.*

Even after this I did not get the opportunity of visiting Thanabawan until Thanabawan itself came to Lucknow.

<sup>4</sup> Hadhrat Khalifa Ghulam Muhammad Deenpuri Saheb is referred to, who was of the senior elders of this era. He was of the Qadiri Silsila and resided in Deenpur, a village adjacent to Khanpur in the Bahawalpur division. The seniors and Ulama of Deoband paid him great respect.

<sup>5</sup> This humble one (the author) requested Dua from Moulana without specifying any purpose. What was written was "Ahiu Makkah Adra bi-shi-aabiha" (The residents of Makkah know better the twists and turns of its paths.)



Eventually, Moulana came to Lucknow in the August of 1938. He stayed at the residence of one of his old disciples and Khalifas, Moulana Muhammad Hasan Kakori, the owner of 'Anwarul Matabi' and his grandson, Moulana Muhsin Kakori. Moulana's treatment commenced under the care of Shifa-ul-Mulk Hakeem Abdul Majeed who was from Lucknow. Moulana's stay was for 40 days, the same period of time that has a special affinity to spirituality, reformation, and the system of the Khanqah. Between Zuhr and Asr, special guests were afforded the opportunity to visit. The rule for being permitted entry was for either Moulana to know that person or for a reliable person from those present to know him. This rule was implemented so that nothing inappropriate or offensive takes place.

In spite of taking all precautions to conceal the news of Moulana's unexpected arrival in Lucknow, the news of it spread like lightning especially in the eastern provinces where Moulana was absent for so long that people lost hope of him ever visiting. With strict rules and conditions, associates were allowed to visit. Moulana's Khalifas and Mureeds from Calcutta to Amritsar and Lahore had fixed times to present themselves. Many of the prominent personalities of the city also had a chance to present themselves and benefit from Moulana's gatherings. From them were the Ulama of Farangi Mahal, the lecturers of Darul Uloom Nadawatul Ulama and the city leaders who were religiously inclined. Moulana would perform the Asr Salaah at Masjid Khawaas (Trans. Masjid of the Special Ones) and because of his presence and daily Majaalis (spiritual gatherings), it became in reality a Masjid of the Special Ones. After the Salaah, the Majlis would take place at south-western area of the Masjid. Moulana would respond to letters and would address the gathering as well. The finer points of Sulook and Tasawwuf would be

revealed, reformatory and academic discussions would take place and the spiritual conditions and incidents of the pious would be mentioned.

During the discussion of pious, a wondrous spiritual ecstasy would be felt. At this time, only a few select individuals would be present and Moulana would speak without inhibition in great detail.

My deceased brother would unwaveringly attend the Asr Majlis as well as the Majlis before Asr, held at Moulana's residence, with the punctuality of a student attending classes. Moulana would afford him special attention and would at times consult him regarding his medical treatment. This non-entity would also regularly accompany my brother to the Majlis. There was one reason that afforded me Moulana's special attention. At the time, 'Al-Qawlul Manthoor', the work of Moulana Zafar Ahmad Thanwi was being published, to which Moulana had appended his research and footnotes. Moulana gave great importance to its printing and publication. The text contained many lengthy Arabic passages. May Allaah grant goodness to Wasal Balgaraami who entrusted me with the task of proofing this Kitaab. Whenever the need of clarifying any text arose, I would present the same to Moulana at the pre-Asr Majlis and Moulana would clarify the same.

During that time, on the 15th of September 1938, Moulana unexpectedly expressed the desire of visiting my brother's home. Is there anything that could have given greater joy and honour? Moulana with a small group of his companions and assistants arrived at my brother's home and remained there for a long time. The practice of relating the spiritual conditions of Hadhrat Haji Saheb and other pious personalities commenced from there.



Three years later, in the August of 1941, Moulana returned to Lucknow. At this time, he also stayed for over a month and almost the identical system of spiritual observances and programmes established in his previous stay continued. I again had the good fortune of benefitting from Moulana's soul-stirring and spiritually enlightening gatherings.

In 1939, my Kitaab, 'Seerat (Biography of) Sayyid Ahmad Shaheed' was published. I did not have the courage to send the book to Moulana but unknown to me, my honourable friend, Moulana Muhammad Manzoor Numaani sent my Kitaab along with another Kitaab that he liked to Moulana. The Kitaab was sent with an associate of Moulana with a message stating that if Moulana wishes he may return them without any reservation. Moulana accepted the gift and subsequently gave the second Kitaab to someone, keeping 'Seerat' for his own reading. In gratitude, Moulana replied with a letter to Moulana Manzoor Saheb in which he expressed his happiness over Moulana Manzoor's consideration in sending the Kitaabs as well as his impressions about 'Seerat'. His letter is now reproduced verbatim and through it, we may gauge his temperament and the motivation that drove his life.

From the inept Ashraf Ali (may he be forgiven)

In the service of the honoured servant

"Assalaamu Alaykum Wa Rahmatullaahi Wa Barakaatuh

I received your letter and gift of two booklets yesterday, which brought me great joy. I accept it wholeheartedly. The manner in which you presented your gift only increased my

happiness as you gave preference to my principles over your own feelings when you gave me permission to return your gift. This is because from my principles is that I consider obedience to the "Sincere Ones" as an honour therefore in accepting my principles were upheld. Another principle of mine is never to hide the feeling that passes over my heart on receiving a gift from a friend. Thus, this gift especially "Seerat Shaheed" caused two feelings in my heart; the first was happiness and the second was shame. As I read the Kitaab, I felt ashamed as my own incompetence came to the fore that we possess neither courage nor any sense of honour. We pass our lives like animals that besides sleeping and eating we do nothing else. Therefore, if such things were to be gifted to those whom it would benefit, your gift would not be wasted.

With a request for Dua, I end this letter. May Allaah Ta'ala grant us the fortune of following the pious. Was Salaam."

Eventually, the day arrived when I attained the good fortune of visiting Thanabawan; the place that I had heard of for many years was now to be witnessed with my own eyes. They say, "The true beauty of the rose is only witnessed while still on its stem amidst the lushness and fragrance of the flowerbed."

The time was most probably the May or June of 1942. What I clearly remember was that it was extremely hot and a hot wind blew continuously. I was accompanying Moulana Muhammad Ilyas Saheb on the Short Line (highway) which travelled from Shahdara to Saharanpur. A route on which lay the locations and dwellings of the Ulama of Deoband whose rich legacy fills our history: Kandhla, Thanabawan, Naanota and Rampur Maniharan.



I cannot clearly recall whether Thanabawan was an intended destination when I commenced my travel or whether I decided to stop over during my travel. My schedule was to leave Kandhla, the resident city of Moulana Ilyas with whom I was staying and to travel to Rampur Maniharan. Thanabawan lies on the route between Kandhla and Rampur. I sought permission from Moulana Ilyas requesting that one day prior to our scheduled departure from Kandhla, I wish to spend 24 hours in Thanabawan. I will travel by the same car on which Moulana Rampur is to arrive. Moulana had a lot of faith in Thanabawan and counted Moulana Thanwi as one of his Spiritual Elders. Hearing this request, Moulana was elated and with great joy and happiness granted permission. One of Moulana Thanwi's associates was leaving for Thanabawan. I had written a letter informing of my arrival and wished to hand it over to him to personally deliver. However, he informed me that this is against principle. I then requested if he could place it in the post-box to which he agreed. I remained for a further day in Kandhla and then departed for Thanabawan. Exactly at noon, the car arrived in Thanabawan. Khanqah Imdaadiyyah was not far from the station, so together with a porter, I walked to the Khanqah. I had heard so much about the rules and etiquettes of Thanabawan and so many incidents of accountability and reckoning had fallen on my ears that I entered the Khanqah with a fearful step as if I were a student being enrolled in a Madrasah. It was midday and the temperature was extremely hot so no one was around.

The residents of the Khanqah were all resting in their rooms. I placed my luggage at one side and sat down. After some time, the Azaan of Zuhur was called. Moulana came out and performed Wudhu. I did not consider that moment an

appropriate time to introduce myself. After the Zuhur Salaah, Moulana's Majlis commenced in a tri-door room, located in the Southern wing of the Masjid, which was used as Moulana's sitting room. Only a few select persons were present. From among them, I recognised Khwaja Azizul Hasan Majzooob Saheb. I also attended and sat at the edge of the gathering.

Entering the room, my eyes fell on the desk in front of Moulana on which various papers and stationery were kept. Amongst the papers and stationery was "Seerat Sayyid Ahmad Shaheed" which was published over three years ago. I do not know if Moulana had placed it there on that day to gladden my heart and make me feel welcome or if it was usually kept there. The sight of it gave me the feeling of having a very close friend to introduce and familiarise me with Moulana. In its presence, the feeling of estrangement faded away. Moulana was busy responding to letters. After a few minutes, he turned to Khwaja Saheb and asked, "Khwaja Saheb! Doctor Abdul Ali Saheb's brother was due to visit. Has he arrived?"

At that moment, I felt it inappropriate to remain silent. I came forward and acknowledged my presence. Moulana said, "You did not inform me of your presence. Come forward," as he stretched forth his hand in greeting. I responded, "I did not introduce myself earlier as I did not wish to impede Hadhrat's work." Hadhrat replied, "What greater impediment can there be that you have arrived and I am unaware. I feel ashamed, regretful, remorseful..." and he repeated many different words. What stunned me the most was when he said, "For your sake, I had completed many of my letters earlier on so that we may have the opportunity to converse with ease." This consideration and honour from



I cannot clearly recall whether Thanabawan was an intended destination when I commenced my travel or whether I decided to stop over during my travel. My schedule was to leave Kandhla, the resident city of Moulana Ilyas with whom I was staying and to travel to Rampur Maniharan. Thanabawan lies on the route between Kandhla and Rampur. I sought permission from Moulana Ilyas requesting that one day prior to our scheduled departure from Kandhla, I wish to spend 24 hours in Thanabawan. I will travel by the same car on which Moulana Rampur is to arrive. Moulana had a lot of faith in Thanabawan and counted Moulana Thanwi as one of his Spiritual Elders. Hearing this request, Moulana was elated and with great joy and happiness granted permission. One of Moulana Thanwi's associates was leaving for Thanabawan. I had written a letter informing of my arrival and wished to hand it over to him to personally deliver. However, he informed me that this is against principle. I then requested if he could place it in the post-box to which he agreed. I remained for a further day in Kandhla and then departed for Thanabawan. Exactly at noon, the car arrived in Thanabawan. Khanqah Imdaadiyyah was not far from the station, so together with a porter, I walked to the Khanqah. I had heard so much about the rules and etiquettes of Thanabawan and so many incidents of accountability and reckoning had fallen on my ears that I entered the Khanqah with a fearful step as if I were a student being enrolled in a Madrasah. It was midday and the temperature was extremely hot so no one was around.

The residents of the Khanqah were all resting in their rooms. I placed my luggage at one side and sat down. After some time, the Azaan of Zuhur was called. Moulana came out and performed Wudhu. I did not consider that moment an

appropriate time to introduce myself. After the Zuhur Salaah, Moulana's Majlis commenced in a tri-door room, located in the Southern wing of the Masjid, which was used as Moulana's sitting room. Only a few select persons were present. From among them, I recognised Khwaja Azizul Hasan Majzooob Saheb. I also attended and sat at the edge of the gathering.

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Hadhrat was of such a level that it did not even cross the mind of this nameless youngster. After enquiring about my health, Hadhrat, with great compassion, asked, "Has anyone else accompanied you? What is your eating schedule? Are there any foods that you abstain from?"

From this, it could be gauged that Hadhrat personally looks after his guests and cares for them with great love and compassion. This was also different from what I had previously heard.

I submitted, "There are no restrictions in my diet." Hadhrat excused himself saying, "At present, I am not feeling too well hence I will not be able to eat with you. Do not be bothered by this." He then asked, "How long is your stay?" I replied, "I will be leaving tomorrow at noon." Hadhrat remarked, "Such a short stay." Then he said, "I do not insist on my friends to lengthen their stay as this may inconvenience them. And perhaps those who visit me had to squeeze their visit in between a busy schedule."

After this conversation, the Majlis commenced. Most of the Majlis comprised of incidents relating to the pious families of Hadhrat Shah Abdul Aziz Saheb and Shah Ismaeel Saheb.

Supper arrived from the house of Hadhrat. The food was prepared with care and comprised of various dishes. After the Fajr Salaah, Khwaja Saheb came with a message from Hadhrat notifying of a special Majlis to which select individuals were invited. However, a time could be arranged to meet Hadhrat in private if required. I replied that I have no need to see Hadhrat in private. I have come to visit Hadhrat and benefit from him. I will attend the Majlis.

At about Chast time (midmorning) I presented myself at Hadhrat's service. There were just a few people in attendance from whom I remember Khwaja Azizul Hasan Saheb. Hadhrat addressed Khwaja Saheb, "Khwaja Saheb, bring my net." Khwaja Saheb stood up to comply with Hadhrat's request but did not understand to what Hadhrat was referring. Hadhrat then said, "Khwaja Saheb, do you know what my net is?" Khwaja Saheb replied in the negative. Hadhrat said, "It is Tasbeeh (the glorification of Allaah). This is our net with which we capture people."

There was an air of lightness and openness from the beginning of the Majlis to its end. Let alone being harsh or strict, even dryness or dullness was not to be found. Cheerful faces, delightful speech, enlivened hearts and amazing academic deductions transformed the Majlis in to a garden of light.

It was then that I realised that the image of Thanabawan that had formed in my mind especially in regards to Moulana had been greatly exaggerated and misunderstood. Yes, there were rules and principles but there were many exceptions as well. For students and those who were under reformation there was strict accountability. However, for guests and visitors, those who had not come for the sole purpose of reformation, there was compassion and consideration. I also understood that the environment of the Khanqah was not an accurate representation of Moulana's nature, knowledge, and wisdom nor did it illustrate Moulana's true personality.

Perhaps the notion that had gained fame across the country about the strictness of Thanabawan and its fear and awe had a lot to do with the unbending adherence to its principle by those who lived by its rules.



I write from my own experience that after Moulana's Majlis ended, there was a long delay before my car arrived. It was not my habit to sit and waste time doing nothing. This was a sickness from my student days. There was a Madrasah at the southern end of the Khanqah. One Alim was teaching a Kitaab so I went and sat at one side of the class. The teacher indicated to a student. There was a sign hanging on the wall with a notice that during classes, no outsider was allowed to attend. The student brought the sign and showed it me. Embarrassed, I got up and left. Similarly, I asked another person, "What time does the library open?" Instead of giving me the answer, he told me, "The times are recording on the noticeboard, you may read them there." Most probably, it is this control of the tongue and adherence to principle that became a means of perturbation for many newcomers. However, on the opposite end, Moulana ruled over these principles and was not ruled by them. He was the legislator, not the follower. Whenever he wished or for whomever he wished, he would set aside the rules and that would then be the rules for that moment.

After this experience, I never visited Thanabawan again nor did Moulana come to Lucknow. Nevertheless, correspondence, spiritual, and academic benefit, love and respect always remained. Messages would sometimes be exchanged through my brother. Once, Hadhrat requested certain Kitaabs from Nadwa's library for his research. He attached great importance to safely returning it as well as ensuring that there was no difficulty in sending it. This consideration and care had become Moulana's nature, a quality in which he surpassed all his contemporaries.

The letter that Moulana sent to my brother at the time is now reproduced and from which can be gauged how broad was

Moulana's gaze and how open was his heart. It can also be seen the manner in which he viewed Shaikul Islaam Ibn Taymiyah رحمہ اللہ and Allamah Ibn Qayyim رحمہ اللہ and the honour and respect with which he took their names.

Moulana writes:

"Honoured and Noble one (May your virtue always remain),

Assalaamu Alaykum Wa Rahmatullaahi Wa Barakaatuh

The benefit that I have received from the Kitaab "I'ilaamul Muqieen ma-a Haawil Arwaah wa Shifa-il Aleel" is through the blessing of Nadwa to whom I am indebted and for whom I make Dua. I find myself in disagreement with the honourable author's view of the subject for which I had requested the Kitaab. However, the premises on which he has based his view is in itself knowledge of the highest order from which I have gained amazing and unusual benefit. I have also copied its text. One reason for this is that when I or a friend of mines finds the opportunity, then they may answer, with respect, the author's view of the same. The time required for copying the text is the reason the delay in returning it. Alhamdulillah, today in returning it, I now feel at ease. The cost of postage for one letter is 7 'pysa' (cents). I am thus sending a ticket of 8 pysa. If it is convenient, kindly forward a postcard informing me that the Kitaab has arrived so that I may be at ease.

I make Dua for you and request your Dua.

Was Salaam

Ashraf Ali from Thanabawan

Return postage paid



*Moulana Ashraf Ali Thanwi* رَحْمَةُ اللهِ عَلَيْهِ

In Rajab 1362 (July 1943), Moulana Ilyas Saheb رَحْمَةُ اللهِ عَلَيْهِ came to Lucknow and through him an amazing environment of Barakah, Noor, Deen and Imaan was created. Shaikhul Hadith Moulana Muhammad Zakariyya Saheb رَحْمَةُ اللهِ عَلَيْهِ also arrived the next day. There was also a very large group of the Tabligh Jamaat. We were all happily engaged in the efforts of Da'wat and Tabligh when the sudden, heart-breaking, and soul-rending news arrived that on the 17th of Rajab 1362 (19 July 1943) Thanabawan's sun of knowledge and guidance had set. Hadhratul Ustadh Moulana Sayyid Sulaiman Nadwi رَحْمَةُ اللهِ عَلَيْهِ also arrived in Lucknow around the same time. I do not know whether he heard the news on the road or when he arrived in Lucknow but his agitation, grief and pain was a thing to see. It was then we truly realised the depth of connection he had with his Shaikh. No one knew that exactly one year later Moulana Muhammad Ilyas Saheb رَحْمَةُ اللهِ عَلَيْهِ was also to leave this temporal world and Hindustan was to be deprived of these two great personalities.

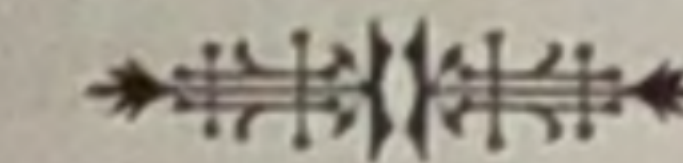
*Everyone on it will pass away; but the Countenance of your  
Rabb will remain, Master of Majesty and Generosity.  
(Surah Rahman)*

Translation edited by  
A.H.Elias (Mufti)  
May Allaah protect him.  
1437--2016

*Moulana Muhammad Ilyas* رَحْمَةُ اللهِ عَلَيْهِ

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## The Life of Moulana Muhammad Ilyas رَحْمَةُ اللهِ عَلَيْهِ

Near the tomb of Nizaamud-din Awliya, south of Delhi, is a historical monument known as the 'sixty-four pillars'<sup>6</sup>. Over its red gate was a building in which lived, eighty or ninety years ago, an old man named Moulana Muhammad Isma'il.<sup>7</sup> His ancestral home was in Jhanjhana in Muzaffarnagar district in the United Provinces. After the death of his first wife he had married into the family of Mufti Ilahi Bakhsh Kandhelawi. Six generations earlier, in the person of Moulana Muhammad Sharif of the Siddiqi<sup>8</sup> Shaykhs of Jhanjhana and Kandhela, who for generations had been looked upon with special honour and trust for their learning and piety by people of the surrounding areas, the lineage of Moulana Muhammad Isma'il and Mufti Ilahi Bakhsh had become one. This common ancestry frequently drew Moulana Muhammad Isma'il, especially after his marriage to Kandhela, his second ancestral home.

Mufti Ilahi Bakhsh was born in 1749 and died in 1829. He was considered the most outstanding student of Shah 'Abdul Aziz<sup>9</sup> who had initiated him into the Sufi order. An honoured Shaykh in his own right, yet at the age of sixty or sixty-five

<sup>6</sup> Causat kkambay.

<sup>7</sup> The genealogy (obtained by S.A.A. Nadwi from a letter written by Moulana Muhammad Zakariya the son of Moulana Moulana Yahya who was the brother of Moulana Ilyas) runs like this: Muhammad Isma'il, son of Ghulam Husayn, son of Hakim Karim Bakhsh, son of Hakim Ghulam Muhiyi-u'd-din, son of Moulana Muhammad Sajid, son of Mawlawi Muhammad Fayz, son of Moulana Muhammad Sharif, son of Moulana Muhammad Ashraf, son of Shaykh Jamal Muhammad Shah, son of Shaykh Baban Shah, son of Shaykh Baha-u'd-din Shah, son of Moulana Shaykh Muhammad, son of Shaykh Muhammad Fazil, son of Qutb Shah.

<sup>8</sup> They trace their ancestry back to Abu Bakr al-Siddiq, the first Caliph.

<sup>9</sup> Son of Shah Wali -u'llah.

he took the pledge again on the hand of his Shaykh's youthful successor, Sayyid Ahmad Shahid, who was nearly thirty years younger, and showed no hesitation to sit at his feet and to learn from him<sup>10</sup>. He was proficient in various branches of learning and had acquired fame as a juristic consultant, teacher, author, and physician. His command over Arabic, Persian and Urdu was evidenced by his commentary on Banat - Su'ad<sup>11</sup> in which for every Arabic verse of Ka'b ibn Zuhayr he gave a translation, in verse form, in all the three languages. He was reputed to be the author of nearly forty books in Arabic and Persian.

His nephew (son of his brother), Moulana Mufti Attat Husayn, was a dear student of Shah Muhammad Ishaq and a contemporary of Sayyid Ahmad and had been authorized by Shah Muhammad Ya'qoob to enrol disciples. His piety, Allaah awareness, humility, and integrity are still remembered by the people of his locality, who regard his life as reminiscent of the events of the first century of Islam. It was his grand - daughter (through the daughter), who was married to Moulana Muhammad Isma'il on 30 October 1868.

Modelling his life on the hadith, Moulana Isma'il spent his time in zikr and worship. He liked to recite the Qur'an and one of his ardent desires was to graze sheep while reciting the verses. From 1855 he had been teaching

<sup>10</sup> S.A.A Nadwi, Moulana Ilyas awr unki dini da'wat, p.34

<sup>11</sup> Ode composed by Ka'b ibn Zuhayr, a Makkahn poet in praise of the Nabi saw ﷺ.

"Ka'b ibn Zuhayr, Encyclopaedia of Islaam (London. 1927). II, 584. He refused to accept Islaam and wrote satirical verses against the Nabi saw ﷺ but in the ninth year after the Nabi saw ﷺ had reached Madina, he appeared before him, recited the above eulogy on the Nabi saw and his tribe the Quraysh and accepted Islaam.

'Son of Abd-u' Hayy, who was the son -in -law of Shah 'Abd-u'l - 'Aziz.' Brother of Shah Muhammad Ishaq.



religion and the Qur'an to the children of Mirza Ilah Bakhsh, who lived opposite the small Masjid next to the red gate. This Masjid had a roof of zinc sheets and was known as the "Bungalow Masjid".<sup>12</sup>

Moulana Isma'il regarded helping and serving the creation of Allaah as a means of nearness to and acceptance by Allaah.<sup>13</sup> Whenever he saw a labourer passing by carrying a load, he would help him put down the load and then draw water from the well for him to quench his thirst. **After that he would offer two raka'at of thanksgiving prayer to Allaah for having given him the good fortune to serve His servants, though by himself he was not capable of doing it.** Similarly, whenever there was a large congregation he would take special care about the water pots. In this way, he had attained the rank of ihsaan. Once he expressed to Moulana Rashid Ahmad Gangohi his desire to obtain the path of spiritual devotion. Quoting the example of a person who wanted to read the Qaidah-I-Baghdadi<sup>14</sup> after he had read the Qur'an, Moulana Gangohi replied that Moulana Isma'il did not need it as he had already attained that which is the object of zikr and meditations.

Moulana Isma'il preferred a life of anonymity and seclusion but his devotion to Allaah, sincerity, unselfishness and peace-loving nature drew to him people of different parties

<sup>12</sup> Mirza Ilihi Bakhsh was an in-law of Bahadur Shah: After the last Mughal emperor of Delhi. After the 1857 disturbances, Mirza Ilahi Bakhsh left Delhi and took up permanent residence in Bustee Nizamuddin. He built residential quarters within and without the compound of caunsant Khamhay and at its gate a house for Moulana Ismail. Opposite the gate he constructed a small Masjid, which due to the residential quarters around it, came to be known as the 'Bungalow Masjid'. Mirza Ilahi Bakhsh became a pupil of Moulana Ismail and in his old age began to read the Qur'an and was able to complete it during his lifetime.

<sup>13</sup> S.A.A Nadwi, Ilyas awr Un ki dini da'wat, p.36.

<sup>14</sup> Arabic Primer.

and diverse opinions in Dehli – men who would not even pray behind one another.

**The foundation for the work Moulana Moulana Ilyas did among the Muslims of Mewat was laid during the time of his father.** One day Moulana Isma'il came out of the Masjid in search of someone with whom he could offer congregational prayer. He saw some Muslims and on questioning them, he discovered that they were labourers going in search of work. **He learnt the amount of wages they normally earned and offered to pay same amount if they would stay there with him.** When they agree, he took them inside the Masjid and began to teach them to pray and to read the Qur'an. He paid their wages daily and kept them engaged in study. Soon they became accustomed to prayers, and the wages were dropped. **This was the beginning of the Madrasah of the Bangla Masjid and these were its first pupils.** From this time onward at least ten or twelve Mewati students, always remained in the school, and their food came from the house of Mirza Ilahi Bakhsh, the patron of the Masjid.

On 26 February 1898 Moulana Isma'il passed way in the Khajoor Masjid (Date Masjid) in Delhi. Bamboos had been tied to both sides of the bier so that people could have the opportunity of bearing it. Yet, it was said that many did not get the chance to do so even though the distance from Delhi to Nizamuddin was nearly three and a half miles. Looking at people who had assembled there, Moulana Yahya, the second son of Moulana feared that his elder brother, the soft-natured Moulana Muhammad, might ask someone to lead the funeral prayers who might be unacceptable to the other groups, who would therefore refuse to pray under the leadership of that person. Moulana Yahya therefore, moved forward to lead the prayers himself and all accer to this<sup>15</sup>

<sup>15</sup> S.A.A Nadwi, Ilyas awr unki dini da'wat, pp. 38-9



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Because of the size of the gathering, the prayer had to be offered several times, and this delayed the burial.

Moulana Isma'il had three sons. His first wife bore him Muhammad, who continued his father's work of teaching the poor children of Mewat and Delhi. The other two sons by the second marriage were Moulana Yahya and Moulana Moulana Ilyas. **Moulana Ilyas was born in 1885 and was given the name Akhtar Moulana Ilyas.**

**His childhood was spent partly in Kandhela with his maternal grand –parents and partly in Nizamuddin with his father.** Men and women in both families used to pass their time in acts of piety like prayer, (zikr, and vigilance by night, recitation of the Qur'an, religious learning, and discussion. During nawafil' (sing. Nafil) women would recite the Qur'an by themselves and listen to it while offering taraawih<sup>16</sup> it was not merely learning by rote. **They were learned and appreciated the Qur'an and often discussed the verses because the Qur'an, with translation and commentary in Urdu, Mazahir -Haqq,<sup>17</sup> Mashariq al-Anwar and other texts formed the curriculum of the women in these families.** Bi Amat – u'r –ral – rahman (generally known as Umami Bi), the maternal grandmother of Moulana Ilyas, was a very pious lady. It was said that **her prayers were like those of Moulana Rashid Ahmad Gangohi whose prayers were considered superior even in his own group.** During the latter part of her life she would never ask for food and ate only when someone placed it before her. It was a large household with a lot of work to be done and if no one remembered her would go hungry. When

<sup>16</sup> Prayers of offered at night during Ramazan

<sup>17</sup> Urdu translation of Mishkaat al-masaabeeh, a book of Traditions of the Nabi saw compiled by Shaykh Wali-u'd-din Muhammad ibn 'Abdullah al-Khalib al-Tibrizi (fl.1337).

someone pointed this out to her she would reply; "Allah be praised. I obtain nourishment from counting the beads praising Him (Tasbihat)."

**Moulana Moulana Ilyas's mother, Bi Safiya, had an excellent memory.** While nursing Moulana Yahya she had memorized the Qur'an. **During Ramazan she recited the whole Qur'an plus ten parts every day,** so that during that month she would recite the whole Book forty times.<sup>18</sup> Her recitation was easy-flowing, and it did not interfere with her housework. Rather, she took care that while engaged in reciting the Qur'an she was always doing something with her hands.

**Like all the other children in the family, Moulana Ilyas received his early education in the maktab<sup>19</sup>.** This consisted of study of the Qur'an, which he soon committed to memory following the tradition of a family in which everyone was a hafiz.<sup>20</sup> In this circle, whenever people assembled, whether inside or outside the house, **they would relate anecdotes about the families of Sayyid Ahmad Shahid and Shah 'Abdul – 'Aziz.** Moulana Ilyas grew up in an environment where mothers and other women would relate spiritually exhilarating incidents to children. **Umami Bi, who was very fond of him, would pat him on his back and exclaim that she could see faces like those of the companions of the Nabi saw walking along with him."** Shaykh-u'l – Hind Moulana Mahmood Hasan<sup>21</sup> used to remark that whenever he saw Moulana Ilyas he was reminded of the Companions of the Nabi saw. Zeal for deen (which later took on an organised shape) was ingrained in his nature. The atmosphere of piety in which he lived

<sup>18</sup> For purposes of devotional reading, the Qur'an is divided into thirty parts.

<sup>19</sup> Grade school, similar to Sunday school.

<sup>20</sup> One who commits the whole of the Qur'an to memory.

<sup>21</sup> S.A.A Nadwi. Moulana Ilyas aww unki dini da'wat, p 42

'one of the most distinguished teachers of Hadith at the Deoband Academy



illuminated by the events and incidents in the lives of remarkable men and women he had known he had known or heard about fanned this spark. From his childhood he had been preoccupied with the same duty. Riazul-Islam Kandhlawi, who was his classmate and was of the same age, mentions that one day when they were at school Moulana Ilyas came to him with a stick and said; "Come, let us wage a jihad<sup>22</sup> against those who do not pray."

In April 1894 Moulana Ilyas's brother, Moulana Yahya, went to Gangoh to study under Moulana Rashid Ahmad Gangohi.<sup>23</sup> Moulana Isma'il who loved his children dearly was so immersed in his own devotions and prayers that Moulana Yahya felt that his brother's education was not receiving adequate attention. So in 1896 or early 1897 with his father's permission he took Moulana Ilyas to Gangoh, which at that time was renowned centre of pious and learned people.

Moulana Yahya was a very diligent teacher, a perfect tutor, and mentor. At the primary level he paid special attention to rules of Arabic grammar. He believed in the power of extensive reading and tried to help his students acquire precision and exactness and to develop creative talent. His emphasis was on literature and he would begin with Shah Wali-u'llah's *Chahal Hadith*<sup>24</sup> and the thirtieth part of the *Qur'an*. He felt that there is a blessing in the words of the *Qur'an* and Hadith, and used to say that since a Muslim child usually knew by heart the thirtieth part of the *Qur'an* he would not have to memorize the words but only their meaning. He was never concerned about completing a text. He would ask students to read a book without notes and

<sup>22</sup> 'Holywar.

<sup>23</sup> On the special recommendation of Moulana Khalil Ahmad, Moulana Gangohi had undertaken to give lessons in Hadith for the sake of Yahya. He would refer to Moulana Moulana Yahya as the staff of a blind man and would not begin

<sup>24</sup> Collection of forty Traditions compiled by Shah Wali-u'llah

explanation and would not explain any problems until they had finished reading. Unless he was satisfied that they could understand and explain a text without the teacher's help, he would not proceed to another.

In addition to his own teaching, Moulana Yahya saw to it that his brother derived full benefit from the meetings and discussions held in Gangoh. — Whenever learned 'Ulama visited the place he would suspend his own classes so that Moulana Ilyas could sit in the company of the 'Ulama' and listen to their discourses. The ten formative years of his life which Moulana Ilyas spent in Gangoh had great bearing in his understanding of Islaam, on the growth of religious feelings in his heart and on his zeal for spiritual work. During this time he received the ba'yat from Moulana Gangohi who seldom extended it to children or to students before they had completed their education, while engaged in zikr Moulana Ilyas used to feel a heaviness which was interpreted by Gangohi as an indication that Allaah would extract some task from him. There was deep mutual affection between the two and Moulana Ilyas used to carry on his own studies sitting near Gangohi. **It was a great loss to him when Gangohi died in 1905.**<sup>25</sup>

**Moulana Ilyas had never been strong from his childhood.** In the midst of all this study he developed a headache which for months prevented him from lowering his head. He was unable to prostrate himself even on a pillow while praying. Gangohi's son, Hakim Masu'd Ahmad, was his physician and in certain diseases he used to make the patient give up water for long periods of time. **Moulana Ilyas obeyed him implicitly and never drank water for seven years and**

<sup>25</sup> Ilyas sat beside Gangohi during the latter's last moments reciting chap XXXVI (Yasin, verses recited when a Muslim is dying) of the *Qur'an*. He considered this as one of the two great losses in his life, the first being the death of his father and said that all the tears of his lifetime he had shed on The day Haz'rat (Gangohi) departed.



hardly any for another five years. This illness temporarily interrupted his education but he soon became restless resumed his studies.

After the death of Gangohi, Moulana Ilyas spent his time in Gangoh in silent meditation and contemplation, speaking hardly a word the whole day except when he was teaching Persian to beginners. He also spent much time in voluntary prayers after maghrib<sup>26</sup>, until a little before 'Isha'<sup>27</sup>. He would sit very quietly on a mat behind the tomb of Shah 'Abdul – Quddus (1456-1537)<sup>28</sup> in Gangoh and students would assemble before him. Placing the book in front of himself, Moulana Ilyas would indicate with his finger the line where they were to begin and they would read and translate Persian poetry. Whenever a mistake was made Moulana Ilyas would close the book, indicating thereby that they were to read the lesson again carefully and then come back.

During this period Moulana Ilyas went to Moulana Khalil Ahmad and under his supervision and guidance completed the stages of Suluk.<sup>29</sup>

He had great affection and respect for him. Once because of a recent illness, Moulana Ilyas had become very weak and could not descent from upstairs. At that time, he heard that Hadhrat Saharanpuri (Moulana Khalil Ahmad) had come to Dehli. Involuntarily, he began to walk towards Dehli, unmindful of his condition and remembered it only when he was on his way to the city.<sup>30</sup>

<sup>26</sup> Prayers performed immediately after sunset.

<sup>27</sup> Later evening or night prayers

<sup>28</sup> A Sufi saint of the Sabiriyah branch of the Chrishtiyah order

<sup>29</sup> Journeyming, a term used by Sufis to describe the progress of a sufi in the way to Allaah. For detail see 'Suluk', Encyclopedia of Islaam (London, 1934), IV, 549-50.

<sup>30</sup> Qari Ishaq Dihlawi, the spiritual successor of Mufti 'Aziz-u'r-Rahman Naqshbandi Deobandi visited Moulana Ilyas during his last illness and said that he was not at all in a condition to come but love and ardent desire (jazzb and shawq) had brought him there. Moulana Ilyas remarked that jazzb and shawq were

In 1908 he went to Deoband to join the circle of students of Shaykh-u'l- Hind Moulana Mahmood-ul-Hasan and studied Tirmidhi and Bukhari under him. He took the ba'yat of Jihiaad! on the hand of Moulana Mahmood-ul-Hasan. Later on, Moulana Ilyas revised hadith in four months under Moulana Moulana Yahya.<sup>31</sup>

Moulana Ilyas continued his studies under the successors of Gangohi and other Shaykhs like Shah 'Abdur-Rahiim Raipuri. Moulana Mahmood-ul-Hasan Deobandi and Moulana Ashraf Ali Thanawi. His piety and humility evoked special affection and respect not only from the elders of the family but also in the circle of Shaykhs who treated him with dignity and honour. Sometimes, despite the presence of these eminent men, Moulana Ilyas was asked to lead the prayers.

Once at Kandhela, Moulana Raipuri, Moulana Khalil Ahmad Saharanpuri and Moulana Thanawi were present

great forces and related the above incident. S.A.A Nadw Ilyas awr unka deenii da'wat, p.49.

<sup>31</sup> Rather heard 4 one of the six authoritative books on Hadith.

'Sahih Al-Bukhari, the foremost among the books on Hadith. Pledge to wage a holy war against the British.

A frontier man by name Sher Muhammad returned home after completing his study of contemplative sciences under Mawlaana Majid 'All and others. On the day of his marriage a student came to him to study Ibn Majah (one of the compilers of the Hadith). Sher Muhammad was very much ashamed that he had spent all his time acquiring knowledge of contemplative sciences and had not paid attention to Ahadith. Remembering a good teacher of Traditions, namely Moulana Yahya, he took leave of his wife for four months to study under Yahya and promised the student that he would come back to instruct him. Moulana Ilyas was his class-fellow in these lessons in Gangoh. The class would go on all through the night and the two brothers would sleep in the day but frontier Moulana was hardly ever seen sleeping, day and night. So diligent and absorbed was he that the person who brought him food had been instructed to leave the bread and take back the gravy. He did not wish to take time out even for eating and would put pieces of bread in his mouth while studying.



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when the time for prayer came Moulana Ilyas was asked to lead. Moulana Badr-u'l Hasan, an elderly member of the family who was also there, remarked humorously: "Such heavy carriages and such a light locomotive to pull the." One of them replied, "It all depends on the strength of the locomotive."<sup>32</sup>

Moulana Yahya's conduct towards his brother was like that of the Nabi saw ﷺ towards Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ.<sup>33</sup> As Moulana Ilyas was weak from childhood he could do very little physical work and spent most of his time in reading and acts of worship. The busy and active Moulana Yahya had a commercial bookshop, which was their means of livelihood, and he worked very hard there. One day the manager of the shop by way of sympathy said that Moulana Ilyas never worked in the shop and that some responsibility should be given to him so he could also benefit from it. Moulana Yahya was annoyed by this and quoted the following Hadith. <sup>34</sup>**Is not the help you get and the food you receive (from Allaah) because of the (presence of) weak individuals among you?** he added, 'I believe that I am getting my livelihood because of the blessedness of this child. Do not say anything to him hereafter and whatever there is to be said I may be informed.'<sup>35</sup>

In October 1910 a party left for Hajj from Sharanpur which included teachers from the Madrasah – Mazahirul-uloom. **Moulana Ilyas was one of the substitute teachers appointed in their place and was given intermediate texts to teach.** When the permanent faculty returned for the

<sup>32</sup> S.A.A. Nadwi, *Il. yas awr unki. deni da'wat*, p. 51.

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<sup>34</sup> *Hal tunsaruna wa turzaquna illa bi du faikum. Muhammad ibn Ismail al-Bukhari, al Bukhari, Sahih al Bukhari, (Bulaq, 1896-7), Pt. IV, pp 36-7,*

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pilgrimage all the new teachers except Moulana Ilyas were relieved of their posts. He had to teach books he, himself had not been able to read or complete studying. He therefore spent a great deal of time enriching his own knowledge before imparting it to the students. For example, in order to teach *Kanzul-Daqa'iq*, he studied *Bahr al-Ra'iq*, *Hidaya* and *Radd al-Mukhtaar alal -Durr al-Mukhtar*.<sup>36</sup>

On Friday, 17 October 1912 Moulana Ilyas married the daughter of his maternal uncle; Moulana Rawuf -u'l-Hasan. His eldest brother, Muhammad, officiated during the ceremony in the presence of Moulana Saharanpuri and Moulana Thanawi. On this occasion, Moulana Thanawi delivered a sermon on the 'Advantages of Marriage',<sup>37</sup> which has since been published many times.

In 1914 Moulana Khalil Ahmad and Moulana Mahmoodul Hasan decided to perform the Hajj. Moulana Ilyas longed to accompany them but he had no money. His sister offered him her jewellery but he declined. Some relatives also offered to finance him and he accepted their offer on the advice of Khalil. Ahmad left by the first ship and Moulana Ilyas and Moulana Mahmoodul Hasan travelled together in august 1915. In February 1916 Moulana Ilyas returned home to his teaching at the madrasah. On 5 September 1916 his preceptor

<sup>36</sup> A work on jurisprudence (fiqh) by Hafiz al Din Abu'l Barakat al Nasafi (d.1310), an important Hanafi, legist and theologian. Commentary on *Kanz. Al-Daqa'iq* by Zayn al-'Abidin ibn Ibrahim ibn Nujaim al-Mi sri (d. 1563), one of the distinguished scholars of Hanfi scholars of law. Commentary on Muslim by Burhan al-Din Abul Hasan 'Ali al-Marghinani (d.1197).

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and brother died. This sadness remained with Moulana Ilyas till the end. Two years later, on Friday, 8 February 1918, his eldest brother, Muhammad,<sup>38</sup> also passed away.

Moulana Ilyas had come to Dehli to look after Muhammad. For treatment they were staying in the Nawab's Masjid in Qasabpura and it was there that Muhammad died. The funeral took place in Nizamuddin and after the burial, the well-wishers of the family insisted upon Moulana Ilyas remaining there to continue the work of his father and brother. They promised to serve the madrasah along with him and offered him a certain amount of money for monthly expenses. **Moulana Ilyas agreed to take up this position provided Moulana Mahmoodul Hasan and Moulana Khalil Ahmad allowed him to do so.**

After making temporary arrangement for the madrasah, Moulana Ilyas went to Saharanpur and obtained the permission of Moulana Khalil Ahmad who, by way of caution, advised Moulana Ilyas to take leave of absence for a year from the Madrasah Mazahir Ulum for the present. On about 5 March, Moulana Ilyas, suffering from a severe attack of pleurisy, returned to Kandhela from Saharanpur. One Friday night he was so ill that people had begun to say 'Inna lillah'.<sup>39</sup>

<sup>38</sup> Muhammad was regarded as a model of the Qur'anic verse XXV, 63 (Of the servants of Allaah the most gracious are those who walk on earth in humility...). A man of few words, inoffensive and non-interfering, he loved a life of seclusion. He was a happy person, intensely devoted to Allaah and incessantly mentioning His praise. He lived in his father's place near the Bungalow Masjid in Nizamuddin, giving elementary education to children of Mewat. He had disciples from Mewat and Delhi. As if engaged in ordinary conversation he would preach to them, relating Traditions about piety and ethics in very simple terms. He had studied Ahadith under Gangoh. For sixteen years, he had never missed his tahajjud prayers (prayers performed late at night or after midnight but before early dawn). Till the end he performed his prayers in congregation and died in the prostration of witr (prayers offered in odd units of three or one after 'isha.' Or late evening or night prayers or after tahajjud but before early dawn).

<sup>39</sup> Inna lillahi wa inna ilayki raji'un (We are Allaah's and to Him is our return). Recited by a Muslim when he hears of the death of another Muslim.

However, he recovered from this illness and moved to Nizamuddin. At that time Nizamuddin was sparsely populated. The neighbourhood of the Masjid was just a jungle. Moulana Itisham-u'l-Hasan<sup>40</sup> who had come there as a child says that in those days he used to come out and stand longing to see someone and at the sight of a face he would feel very happy as if he had seen a rare thing or had received a rare present.

Besides the small but well-built and covered Masjid, there was a small reception room (known as the bungalow) and a dargah.<sup>41</sup> To the south of the dargah was a settlement of the people connected with it. The Madrasah had a few poor Mewati and non-Mewati students. The Masjid and the Madrasah formed their whole world. The school had no regular income. The students stayed on with very little food bordering on starvation. At times, they would get wood from the jungle, make some bread, and eat it with chutney. Very often, they had to be content with just fruits from the forest. Sometimes Moulana Ilyas would announce that there was no food that day and those of them who wanted to leave and make other arrangements could do so. But no one was prepared to leave. Moulana Moulana Ilyas was never alarmed by such limited circumstances. On the contrary, he

<sup>40</sup> Brother-in-law of Moulana Ilyas.

<sup>41</sup> The tomb of Nizaamud Deen Awliya', He was born in a non-Muslim weaver family in Atiwar. In his childhood he saw the Nabi saw ﷺ in a dream and accepted Islaam on the hand of Moulana Muhammad and studied religion and the Qur'an at the Madrasah. He accepted ba'yat from Moulana Khalil Ahmad and acted as special secretary to Moulana Muhammad. He was the oldest friend of Moulana Ilyas and helped him in his religious endeavours. He was also a Hakim (physician) and Sufi of Mewat. He was specially gifted in propagating Islaam among non-Muslims, and it is said that more than one thousand persons accepted Islaam on his hand. He established a Madrasah for the non-Muslims in Singar and tried his best to reform many customs in Mewat. He died in March 1945. S.A.A. Nadwi, Ilyas awr unki dini da'wat, p.59



warned his companions against a life of ease and freedom from care, which was bound to come after a period of trial and testing.

Moulana Moulana Ilyas paid very little attention to the external appearance and construction of the school. But Haji 'Abdur-Rahman, a long-time friend and student of the school, with the help of some of his friends from Delhi undertook repairs and constructed a few rooms. When Moulana Ilyas returned he was very displeased with this because he felt that what mattered was the instruction imparted in the school. However, the school acquired some permanent structures as a result of 'Abdur-Rahman's efforts.

Once, a leading businessman requested Moulana Moulana Ilyas's blessings and prayers for a certain matter and presented him with a sizable amount of money as a gift. Moulana Ilyas agreed to pray for him but refused the gift. Haji 'Abdur-Rahman took the money, remembering the financial needs of the school. Moulana Moulana Ilyas was very restless and insisted upon the amount being returned. **He was against receiving gifts or grants because he believed that the work of Deen could not be carried on with money.** If it was so, then the Nabi saw ﷺ would have received great amount of wealth, he used to say.

Although Moulana Ilyas's family was also in Nizamuddin, he would remain in seclusion for hours in old place of worship of Hadhrat Nizamuddin Awliya' at the Arab inn gate (near the tomb of 'Abdur-Rahim Khan-i-Khana, north of Emperor Huma yun's tomb and that of Sayyid Nur Muhammad Badayuni, the Shaykh of Mazhar Jan-i-Janan). Generally the mid-day meal was sent to him, but he would he would return home for dinner. He never criticized his food nor became angry if he was not served on

time. Moulana Ilyas would come out of seclusion for teaching and prayers. Either he would come to the Chakkarwali Masjid to lead the prayers or the students would go to him so that all the prayers could be performed in congregation.

Before teaching the hadith, Moulana Ilyas would first perform ablutions and after two raka'at prayers, saying that Ahadith deserved much more hut, this was the least he could do. Often he would begin the class even before the early dawn prayers; and while teaching the Ahadith he would never talk to anyone however important he was. There were as many as eighty students, and at time some of them aided him in teaching, he emphasized individual reading and advance preparation for class and paid special attention to grammar, syntax and style. He never felt bound by rules of syllabi regarding textbooks hut often-taught works, which were generally not taught in schools. He would think of new ways to train students to understand and summarize texts in an affective and meaningful way.

Along with all this work, he often, visited Mewat where many people joined his Sufi order. In September 1925 he invited a group of learned and pious men, including Khalil Ahmad, to address the Mewaris, many of whom were accepted subsequently into Sufi orders.

In April 1926 Moulana Ilyas performed his second Hajj in the company of Khalil Ahmad. They stayed in Hyderabad (Deccan) for a week before leaving for Arabia. At the conclusion of the pilgrimage Moulana Ilyas was quite unwilling to leave Madina, and Khalil Ahmad postponed their departure for a few days. Moulana Ilyas was very restless. He felt that he has been ordered to undertake a life time's work of preaching but his poor health worried him. It



made him feel inadequate for the duty, until it was explained to him that he would be utilized for this great task regardless of his physical limitations and that it was not necessary for him to do all the work personally. After five months, he returned to India with the conviction that the task of preaching should be undertaken among the masses. Henceforth there was a change in the direction of his endeavours. He began to go on preaching tours and invited others to do the same.

In 1932-3 Moulana Ilyas undertook the pilgrimage for the third time. After offering the Taraweeh prayers at the railway station in Delhi he left by train for Karachi. Ihtishamul-Hasan accompanied him this time. Leaving Makkah they reached Madina on 27 April 1933 and visited the Mubarak tomb of the Prophet ﷺ. Moulana Ilyas returned to India on 23 August 1933, filled with greater confidence and certainty concerning his duty, and consequently redoubled his efforts.

In 1937, he felt a great desire that after establishing his work in India on a firm basis, with a few of his chosen friends, he should start the same duty at the centre of Islaam, because he considered his work in India as a gift from there. So on 21 January 1938 he undertook his fourth and last pilgrimage<sup>42</sup>. On the boat there was much activity regarding

preaching and manasik. While journeying from Jeddah to Makkah he addressed the nobles of Jeddah and was received well. As the pilgrimage was approaching and arrangements for their stay had to be made, there was no time for preaching at Makkah but at Mina, he conversed with pilgrims from other lands.

After completing the pilgrimage, the Indians seeing the state of affairs in Hijaz opposed the idea of his preaching there. But Shafi' - u'd - din<sup>43</sup> enthusiastically supported it because he felt strongly that they would receive divine help in the endeavour. They talked to a group of pilgrims from Bahrain who promised to begin similar work in their country. When Moulana Moulana Ilyas spoke to prominent Indian traders of Hijaz they were soon converted to the idea. It was proposed that the aims and objects of their work should be written down in Arabic and presented to the Sultan to get his permission to preach.

Two weeks later, on 14 March 1938, Moulana Ilyas accompanied by 'Abdullah Dihlawi, 'Abd-u'r Rahman Mutawaffin (the Shaykh of Mutawaffin<sup>44</sup>) and Ihtishamul-Hasan met the Sultan. King Ibn Sa'ud received them with great honour, talked to them for a long time, after which the visitors presented their petition and took leave of him. The next day the Sultan left for Riyadh. Ihtishamul-Hasan summarized the petition and this was then presented to Shaykh - al - Islam Ra'is al - Qudah 'Abdallah ibn Hasan. He

<sup>42</sup> 'The sacred rites and ceremonies connected with Hajj. Hughes, op cit. p.313. ' He accompanied by Ihtisham - u'l-Hasan, his own son Yusuf, In'am - u'l Hasan, Nur Muhammad, 'Abd-u'r-Rahman, Idris, Jamil, Mutawalli Tufayl Ahmad, Zahir ul Hasan and Master Mahmammad - u'l Hasan. The preaching work and the schools at Mewat and Nizamuddin were entrusted to Sayyid Raza, Hasan and the work in Delhi to Hafiz Maqbul Hasan. The task of supervision was given to Shaykh-u'l-Hadith Mawlana Muhammad Zakariya. Other responsibilities such as giving salaries to all, participation in meetings, attending to the progress of the work of preaching, establishing new schools and affairs needing counsel were to be done in consultation with Shaykh Rashid Ahmad.

<sup>43</sup> He was a native of Nagina in the Bijnur district of Uttar Pradesh and was one of the spiritual successors of Haji Imdad - u'llah. He had migrated to Arabia and was staying at Makkah but had kept up close relationship with the scholars of Deoband and with those connected spiritually with Imdad - u'llah. King Ibn Sa'ld the father of the present ruler Fazail.

<sup>44</sup> Chief of the Guides who help pilgrims in the circumambulation of the Ka'abh at Makkah and in the performance of other rites connected with Hajj.



made him feel inadequate for the duty, until it was explained to him that he would be utilized for this great task regardless of his physical limitations and that it was not necessary for him to do all the work personally. After five months, he returned to India with the conviction that the task of preaching should be undertaken among the masses. Henceforth there was a change in the direction of his endeavours. He began to go on preaching tours and invited others to do the same.

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also receive Moulana Ilyas and Ihtishamul Hasan with great respect, agreed with their ideas but handed over the matter of permission to the general deputy, Amir Faysal.

In the meantime, during their stay at Makkah, morning and evening a group continued to preach and individually train men for the work. In a few other meetings Idris and Nur Muhammad addressed people in Urdu. Moulana Ilyas wanted his companions to be more diligent about preaching than umrah<sup>45</sup> and other acts of worship for he said that at that time and particularly in that sacred place there was no other act of worship more meritorious than preaching.'

On 27 April 1938 Moulana Ilyas left Makkah by car and reached Madina on the morning of the 29<sup>th</sup>. He met the Governor of Madina who liked his intentions but was unable to help him because he had no authority to grant permission: he had to get permission from Makkah. However, on an individual basis, Moulana Ilyas and his friends held consultations and discussion with different groups of people. They went twice to Quba and twice to Uhud. On one of these visits Nur Muhammad and Yusuf explained their duty in Arabic to the gathering at Uhud. Moulana Ilyas exchanged ideas with many Bedouins listened to the recital of the Article of Faith by children and visited the inns of pilgrims in many places. He alternated between hope and despair and felt that Arabia needed the work of preaching more than India.<sup>46</sup>

All this time he kept in close touch with the progress of his mission in Mewat and Delhi, answering letters promptly and

<sup>45</sup> A lesser Pilgrimage consisting of visit to the sacred Masjid at Makkah, the ceremony of circumambulation the Ka'ba and running between the hillocks al-Marwah and al-Safa hut omitting the sacrifice. Hughes, op. cit. p. 655.

<sup>46</sup> Letter from Yusuf addressed to Moulana Muhammad Zakariyya dated 11 May 1938.

encouraging his workers in India. After spending fifteen days in Madina in consultation with his colleagues, he decided to return to India where he intensified his efforts. Along with the teachers of the Madrasah -I -Maahir'l -'Uloom, Moulana Ilyas toured the neighbouring areas of Saharanpur, such as Bhat, Mirzapur, Salimpur and other towns and villages, holding meetings and organizing groups to carry on the work. With a large group, he toured Kandhela and its surroundings, performing the same task. The efforts in Delhi were intensified with the reorganization of the groups and the appointment of Hafiz Maqbul Hasan as the leader of all the groups there. **On 28, 29 and 30 November 1941 a convention was held at Nuh (Gurgaon district). It is said that twenty to twenty-five thousand people attended.**<sup>47</sup> The sessions began in the morning and continued till night, but there was no president, no chairmen of the sessions, no reception committee and no volunteers. The convention depended entirely on the participants' enthusiasm and sense of commitment to the cause sponsored by Moulana Ilyas. This is the pattern for conventions followed today by those involved in the movement.

Since 1940 students and teachers of the Dar-u'l-Ulom Nadwat-u'l-'Ulama', Lucknow, had been participating in the work of Moulana Ilyas. In July 1943 he was invited to Lucknow and arrived there on the 18<sup>th</sup>. He attended several meetings, addressed workers who were going out to work in the different localities of the city, spoke to students and visited one or two colleges. He also talked with all those who came to see him. From there, He went to Rae Bareilly for a day, returning briefly to Lucknow and then, from the railway station itself, proceeded to Kanpur for two days before travelling to Delhi.

<sup>47</sup> S.A.A. Nadwi, Moulana Ilyas awr unki dini da'wat,



Constant tours, continuous engagements, and strenuous work with no rest had impaired his already poor health. His hereditary intestinal disorder was irritated by irregular food and sleep. In November 1943 he was afflicted with dysentery from which he never recovered. This did not, however, slow him down. On 17 January 1944 a group from Lucknow went to Delhi with Moulana Hafiz 'Imran Khan (the superintendent of the Dar-u'l 'Uloom Nadwat-u'l Ulama') and Hakim Qasim Husayn. They found Moulana Ilyas very weak but still leading the prayers. If he sat down, sometimes he had to be supported to get up. He was anxious that men of understanding (learned lawyers and jurists as well as theologians) and men of vision (Sufis) should learn the rules and principles of his religious call and make his movement their own. He often told them that this call was meant for them as its leaders and that they were meant for it; that the progress of his work depended upon their taking up the cause.

As a result of his appeals a few "Ulama' and superintendents of Madaris assembled to consider what part their academies could play in Moulana Ilyas's duty. Moulana Tayyib (Superintendent of Dar-u'l-'Uloom, Deoband), Mufti Kifayat-u'llah, Muhammad Shafi (Superintendent of Madrasah-i-'Abdu'r-Rabb, Delhi), Hafiz 'Abdul - Latif (Director of Madrasah-i-Maahir'l-'Uloom, Saharanpur), I'zaz 'Ali (Professor, Dar-u'l-'Uloom, Deoband) and Shaykh-u'l-Hadith Moulana Muhammad Zakariya attended these deliberations.

In March 1944, Moulana Ilyas had become too weak to lead prayers, yet he would come to the Masjid with two aides and while standing would offer prayers and deliver speeches. Two of his finest speeches were given in this manner. During his

last days, there were many activities in Nizamuddin. Many groups were organized and sent to different parts of the country, while other groups and numerous learned divines came to see and talk to Moulana Ilyas. He had to be supported in order to stand up for prayers.

Yet he could perform all the postures in prayer with serenity and agility.

In the last week of April 1944 Sayyid 'At'-u'llah Shah Bukhari<sup>48</sup> came to see him and to inquire about his health. Two days before his arrival Moulana Ilyas suffered a severe attack which made him extremely weak, and unable to speak for more than two or three minutes at a time. But when he heard of the arrival of the visitor he sent for Moulana Muhammad Manur Nu'mani<sup>49</sup> and told him that he indeed wished to talk with 'Ata'-u'llah Shah Bukhari but Nu'mani should keep his ear close; Moulana Ilyas's mouth and repeat his words to the visitor. The conversation began in this manner but within three minutes he started talking directly to the visitor and spoke continuously for half an hour.<sup>50</sup>

Although his health continued to decline, Moulana Ilyas remained deeply immersed in thoughts about his duty. Constantly he was supplicating Allaah to show the workers the way of the Nabi saw and help them to adhere to laudable principles with sincerity, firmness, and perseverance; he would ask for Allaah's pleasure with such poignancy that often people near him were moved to tears. At other times he would give orders and instructions regarding the work to be done.

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When he could no longer offer prayers standing up, he was set beside the row so he could pray along with the congregation. Meanwhile a group of learned men under the leadership of Yusuf went to Nuh in Mewat for the function of the *Madrassah Ahl-ul-Islam*. (This may have been the first time that Moulana Ilyas could not participate in it). He knew his end was approaching and he asked Chowdhry Nawaz Khan<sup>51</sup> to stay with him, saying it would now be a matter of twenty days or so.<sup>52</sup> For a long time Moulana Moulana Ilyas had been under the care of Hakim Karim Bakhsh (of Paharganj) a Yunani physician. "With the consent of Moulana Ahmad"<sup>53</sup> a biochemical treatment was started, and later Dr 'Abdul-Latif, a well-known physician of Delhi, was summoned. Dr Shaukat-ullah Ansari of Delhi, who was one of the first physicians to be consulted, had diagnosed tuberculosis of the intestines and had given up hope of cure. But Dr Latif felt it was chronic dysentery and was more hopeful. He was therefore given a chance to try his treatment. Moulana Ilyas already had a high temperature. For three days it had been raining and there was a little chill in the air. Moulana Ilyas felt very hot and insisted upon his cot being placed in the open for a while. He had pneumonia but it was not detected until much later. Then a plaster was put around his chest and precautions taken. When the news of his critical condition reached Delhi there were continuous telephone calls and people began to arrive by buses and tongas.<sup>54</sup>

Manur Nu'mani addressed them, exhorting those who had not hitherto paid attention to the work so dear to Moulana Ilyas to participate now.

<sup>51</sup> One of the old workers from Mewat who was attending upon Moulana Ilyas and looking after his needs.

<sup>52</sup> He died after the 20<sup>th</sup> day.

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A successor to continue the work had to be found. One Wednesday, 12 July 1944, Moulana Ilyas sent word to three of his senior colleagues, Shaykh-ul-Hadith Moulana Zakariya, Moulana 'Abdul-Qadir Raipuri and Moulana Zafar Ahmad, naming the following person as those in whom he had confidence: Hafiz Maqbul Hasan, Qari Da'ud, Intisham-u'l-Hasan, Yusuf, In'amu'l-Hasan, In'am u'l-Hasan and Sayyid Raza Hasan.

From among these, they were to choose a successor. After consultations among themselves, the three senior colleagues told Moulana Ilyas that Yusuf was most suitable for the work. He was learned, pious and had a deep interest in religious sciences and fulfilled the conditions laid down by Shah Wali-u'llah in al-Qawl al-Jamil concerning successorship (Khilafah). Moulana Ilyas accepted their decision.

Moulana Ilyas asked whether it was Thursday and was assured that it was. He wanted to ascertain if there was any dirt on his clothes and when he was informed that they were clean he seemed happy and content. He wished to get down from the cot to perform ablutions before prayers but those who were attending on him would not let him do so. He started to offer the 'Isha' prayers along with the congregation but had to discontinue due to dysentery. Later he completed them with another congregation in his own room. From In'am-u'l-Hasan he inquired as to how the supplication Allahumma inna maghfirataka went and then kept repeating it: Allahumma inna maghfirataka awsa' zunubi wa rakmataka arja 'indi min 'amali.<sup>55</sup> At midnight he felt very restless and the doctor gave him a sedative. In the

<sup>55</sup> O Allaah! Your forgiveness is larger than my sins and I have more hope in Your mercy than my actions.

2 S.A.A. Nadwi, Ilyas, awr unki dini da'wat, p.49.



later part of the night he sent for Yusuf an Ikram-u'l Hasan. Before the early dawn call to prayer he passed away.

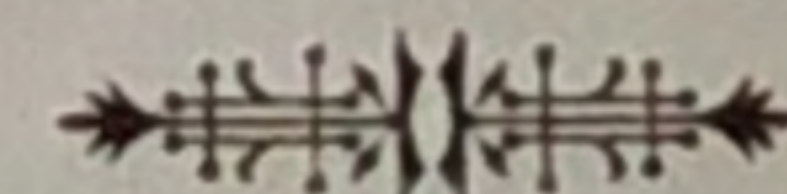
After the early dawn prayers the succession of Yusuf, son of Moulana Ilyas, came into being and the turban of his father was tied on his head.

The new spread quickly and Sayyid Abdul Hasan 'Ali Nadwi, Jafar Ahmad and Mufti Kifayat-u'llah addressed the gathering that had assembled. The funeral prayers were led by Moulana Muhammad Zakariya and Moulana Ilyas was laid to rest in the south eastern corner of the Masjid, near the graves of the father and brothers.

Despite his close association with many of the leaders who were deeply involved in India's struggle for freedom, Moulana Moulana Ilyas was never drawn into the political movement. His biographer mentions that in the midst of zikr, voluntary prayers and worship, patriotic and heroic sentiments would swell up in his heart and that at one time he took the ba'yat of Jihad against the British on the hand of Moulana Mahumood-ul Hasan. Moulana Ilyas considered them as the main opponents of Islam and his resentment extended to everything connected with the British in India including the Oriental Languages Examinations such as Moulana Fazil, Munshi, Adib Fazil and others conducted by the Indian Universities. His only passion in life was service to the cause of religion. The two focal points in Islaam are the Qur'an and the Nabi saw ﷺ. The Qur'an was revealed to the Nabi saw ﷺ at Makkah his birthplace, which also houses the Ka'abah towards which Muslim turn while praying; it is in Madina that the Nabi saw ﷺ lies buried. Hence, Muslim religious leaders and reformers have always looked at Makkah and Madina for some sign of approval of their ideas.

Following the footsteps of Shah Wali-u'llah and Sayyid Ahmad Shahid, Moulana Ilyas was also convinced of the need for his work and its direction only at Makkah and Madina. However, his stay in the Holy Land made him feel that Arabia needed it much more than India. When he sought permission from the Government of Saudi Arabia to start his work there on a wider scale, his request was turned down. This must have come as shock and a disappointment to him. He was able to carry on his work freely in a country, which in his opinion was ruled by the principal enemies of Islam, while he could not undertake it at the centre of Islam. How he felt about, this is not known. He himself does not seem to have voiced his reaction nor do any of his biographers mention anything about it. Moulana Ilyas endeavoured to model his life on the life the Nabi saw ﷺ and his close Companions رضی اللہ عنہم. Raised in a family where conformity to Shari'ah was an established tradition, Moulana Ilyas was a very strict conformist, so far as he himself was concerned. He adopted a liberal attitude towards other people in the matter of Shari'ah but not where it involved the basic or fundamental principles of Islam.

He was a remarkable person with single-minded devotion and complete dedication towards the cause he had made the sole purpose of his life, combining in himself Shaykh Ahmad Sirhindi's steadfastness in conforming to the Shari'ah, Shah Wali-u'llah's spirit of tolerance, moderation and compromise and Sayyid Ahmad determination to adhere to a cause and its principles.





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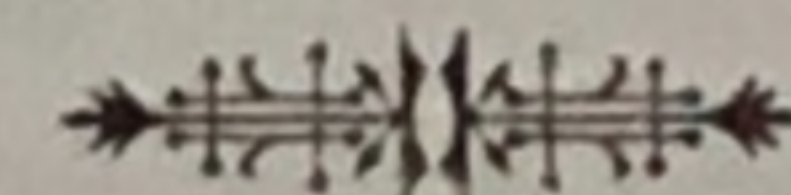
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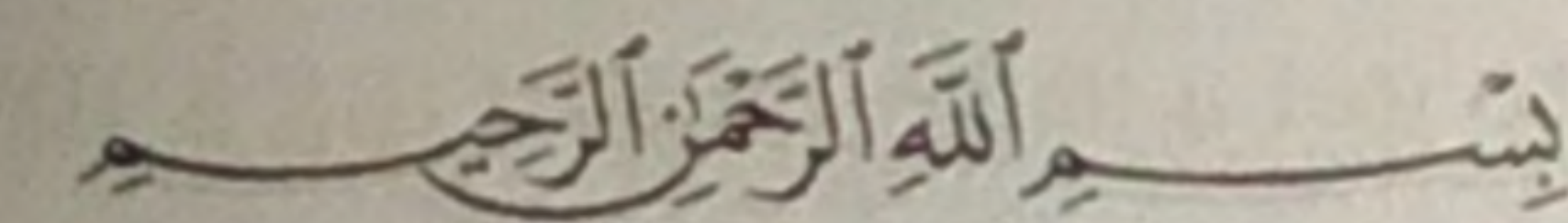
He was a remarkable person with single-minded devotion and complete dedication towards the cause he had made the sole purpose of his life, combining in himself Shaykh Ahmad Sirhindi's steadfastness in conforming to the Shari'ah, Shah Wali-u'llah's spirit of tolerance, moderation and compromise and Sayyid Ahmad determination to adhere to a cause and its principles.





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The young, old, men, women, Hindus, Muslims, Sikhs and Christians of India know of Moulana Abul Kalam Azad. **Moulana became renowned among the masses when he established a newspaper called Al Hilaal.** This newspaper was a unique newspaper. It contained excellent pictures, enlightening articles, poetry, and articles on Deen. Its articles were so impressive that it made people happy.

## FIFTY YEARS AGO

In 1912, which is more than fifty years ago, people did not possess a desire for Deen. This is especially true of those people who studied English: they had become so distanced from Deen that when they talked in their gatherings, they used to also mock Deen and they regarded the mocking of Deen to be a great accomplishment.

If someone read his Salaah despite studying English in college, they looked at him with great surprise and would say: 'This person wears a blazer and pants on the one hand and reads Salaah on the other hand.'

The general masses used to openly say that the only benefit a person gets from an Islaamic education is that he begins to read his Salaah, go the Masjid to call the Adhaan and lead the poor of the locality in Salaah; however, if a person learns English, he will get a job and his honour will increase. (Astaghfirullaah)



### *Moulana Abul Kalam Azad* رحمه الله

According to these Muslims, the point of getting an education was to get a job – acquiring knowledge was not their aim.

In his newspaper, Moulana Abul Kalam Azad informed the people that every aspect of this world and Deen should be looked at in the light of the Quraan and the ruling of the Quraan is a complete ruling.

### EVERYONE LOVED AL HILAAL

Not only did the Islaamic scholars love Al Hilaal, but also those people in the colleges, who were well versed with English, used to read this newspaper with such enthusiasm that whenever this newspaper arrived, they used to sit aside and read it just as how a child takes his sweets and wishes to eat it alone. Furthermore, they used to read the entire paper before doing anything else.

Al Hilaal was such a newspaper that the professors of colleges, teachers of schools, Ulama and saints used to awaken from their sleep when they read it and they would feel that they were careless up until then. They understood that they should understand the Quraan and practice upon it. Many intelligent people claim that Al Hilaal showed them the path of Islaam.

### WHO WAS MOULANA ABUL KALAM AZAD?

Moulana Abul Kalam was the son of a prominent person. His family was from the renowned families of Delhi. They were the descendants of Hadhrat Abu Bakr رضي الله عنه, who was the special companion of Nabi صلى الله عليه وسلم.

### *Moulana Abul Kalam Azad* رحمه الله

Moulana's father was a great Aalim and was one of the well-known people of his age. He had thousands of disciples in Panjab, Bengal, Bombay, and other countries. **In Bombay, Masjid e Khair ud Deen is named after him.**

Moulana Abul Kalam Azad's father named him Ghulaam Muhyi Deen Ahmed. However, the word Ghulaam irritated Moulana so much that he changed his name and, when he established his newspaper, he wrote his name as Ahmed Abul Kalam Dehlawi. There are only a handful of people in India who know that Moulana's name was Ghulaam Muhyi Deen. Everyone refers to him as Moulana Azad.

Moulana's family was extremely educated. His paternal and maternal grandfathers, brothers, and sisters were proficient scholars.

Moulana's mother was the niece of a Mufti of Madinah Munawwarah and his maternal grandfather's name was Mufti Muhammad Dhaahir Witri. Mufti Saahib was regarded to be a great scholar of Madinah and a Muhaddith of great excellence in the science of Hadeeth.

### MOULANA'S PATERNAL GRANDFATHER

Moulana's paternal grandfather was Moulana Muhammad Haadi. He was a renowned Aalim of Delhi. Moulana Muhammad Haadi was so intelligent and his memory was so superb that people were left astonished by it. He had memorized the books of his syllabus, the famous book of language called Qaamoos and the footnotes of various books so well that his teacher used



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to say, "If these books get lost, Muhammad Haadi will be able to write all these books from his memory."

We have only written the name of Moulana's father, Moulana Khair ud Deen. His father, Moulana Muhammad Haadi, passed away at the tender age of twenty-five. Moulana Munawwir ud Deen, who was his grandfather, brought him up.

Moulana Munawwir ud Deen was an extremely competent student of Shah Waliyullaah's son, Shah Abdul Azeez, and a great saint. Moulana Khair ud Deen's maternal grandfather, Moulana Munawwir ud Deen, taught Moulana Khair ud Deen and nurtured him. He was also intelligent like his father, Moulana Muhammad Haadi, and he also had a vivid memory. It is possible that this whole family had unique memories. In centuries such people are born.

During the reign of Shahanshah Akbar, Faidhi and Abul Fadhal were prominent names. **Faidhi had written a Tafseer with only letters that do not have dots.**

These two brothers immediately memorised whatever they heard. If any poet whose brilliance was not less than theirs came to the court of Akbar and wished to recite some poetry to the king, he first had to bring his poetry in writing and recite it to them.

Consequently, when the poet used to recite his poetry in the court, as soon as they heard the first verse, they used to claim that this was their poetry and then recite the entire poem even if it comprised of a hundred verses. This used to result in the poor poet becoming silent due to embarrassment. In this manner, these two did not allow any great poet coming into the court of Akbar.

## THE UNIQUE MEMORY OF MOULANA AZAD

Moulana Azad's memory was such that whenever he read any book or article, he memorized it in such a way that whenever he wished, **he could state in which book, page and line he read that article and he could state the name and condition of the volume.**

While writing a book or at any place, he could provide a reference of a verse of the Quraan or a Hadeeth from his memory and this reference would be correct. This was a great blessing of Allaah that was given to Moulana Azad.

In one place, he himself writes:

"Sometimes, a certain thing is not refreshed in my memory for many years and it is as if this thing is asleep in one corner of my memory. Then, at some time it will all of a sudden wake up as if my mind opened its entrance and let it in at that time. The writings I read forty years ago come to the surface in such a way as if I got up from reading the book now. Together with the contents, I remember the book, the volume, and the page. Furthermore, I also remember if the contents were in the first few lines of the page or in the latter lines of the page and whether the page was on the right hand side or left hand side."

## MOULANA KHAIR UD DEEN

Moulana Azad's father, Moulana Khair ud Deen also had an extremely sharp memory. Together with being an



Aalim, he also knew other skills. He was a good swimmer. He was skilled in archery and in fighting with cudgels that is called club-fighting. He used to learn how to wrestle and fight with a sword just as how people of prominent families learnt these arts. He used to dive from the tower of the Red Fort into the Yamuna River and swim from one shore to the other. (This was when the Yamuna River used to lap against the fort).

Moulana Azad has narrated the following incident of his father:

"Once, a renowned swimmer from Lukhnow came. The king and princes were also present to witness the swimming spectacle.

The challenge was that a ball of silver was released from the king. Whichever swimmer could shoot arrows on the ball and reach the other bank, he would receive the silver ball. Moulana's father dived into the Yamuna, and while firing at the ball, he crossed the river. Consequently, he received the silver ball."

When his maternal grandfather, Moulana Munawwir ud Deen, migrated from India, he took his grandson with. On reaching Makkah, Moulana Khair ud Deen acquired sanad from Moulana Muhammad Ya'qoob there.

They lived in Makkah. When Mufti Muhammad Taahir Saheb noticed Moulana Khair ud Deen's piety and zeal for knowledge, he got him married to his niece. She gave birth to three daughters and two sons. The elder brother was Ghulaam Yaaseen and the younger brother was Moulana Abu Kalam Azad. His daughters were Aarzoo Begum, Aabru Begum and one other daughter whose name is not known. Aarzoo Begum and Aabru Begum

were very bright and intelligent and Aabru Begum had a high post in the education sector of Bhopal.

This marriage of Moulana Khair ud Deen took place ten years after coming to Makkah. His honour grew to such an extent that he started delivering lectures and lessons in the Haram.

From Makkah, he went to Constantinople. Sultan Abdul Hameed Khan was in power and he showed great appreciation for Moulana. He gave him an opportunity to meet him and offered him a fixed salary for Moulana and all his family and expressed his desire that Moulana should stay in Constantinople. However, after a few days, Moulana returned to Makkah.

### FIXING RIVER ZUBEIDA

There is a mountainous road from Makkah to Madinah. On this road, water was not found and if it was found, it was so expensive that the poor Hujjaaj were unable to afford it.

Hundreds of years ago, in Baghdad, Haaron Rasheed was the Khalifah and ruler. His wife, Zubeida, spent a lot of money in making a river. This river was called River Zubeida. Due to this river, no Haaji experienced difficulties of acquiring water in the mountainous areas. When this river was built, the price of water dropped. Until Haaron Rashid was the Khalifah and Zubeida was alive, no nomadic tribes of Arabia had the courage to damage this river. When the reign of Haaron Rasheed ended and this river was no longer maintained, the nomadic tribes of Arabia damaged it at various places and the source of this river closed.



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As a result, water became expensive and was difficult to get like before. Moulana Khair ud Deen realized that if this river begins to flow once more and its source of water is opened, it will be much easier for the Hujjaaj. Therefore, he made an effort for this. The Turkish government also assisted in this task and those big businessmen in India who were disciples of Moulana Khair ud Deen open-heartedly gave money for this cause. The governor of Rampur went for Hajj that year and he donated a sum of five hundred thousand rupees.

All this money was gathered by the chief of Makkah. River Zubeida was not repaired as it ought to have been and the chief of Makkah became wealthy by taking the money.

A few days later, Moulana was involved in an accident and the bone of his left thigh broke. There was no doctor in Makkah who dealt with this type of problem. Therefore, Moulana went with his family to India and lived in Calcutta where his extremely wealthy disciples were. Moulana Khair ud Deen had hundreds of thousands of disciples who had extreme love for Nabi ﷺ and used to recite يا رسول الله as they were walking. Among his disciples, there were great Arab, Persian and Turkish scholars.

On Fridays, he used to give lectures in a Masjid that was built through his efforts. **Although there used to be thousands of people in the gathering, everyone was able to hear his voice clearly.**

### **A LECTURE ON ONE SURAH FOR TWO YEARS**

**Once, he started explaining Surah Ad Duhaa and remained explaining it in his lectures for up to two**

**years.** Every Friday, he used to continue from where he ended the week before and he used to mention new subject-matter. The perfection was that he never used to mention any subject-matter that was different from Surah Ad Duhaa.

Once he started giving lectures on Bismillaah and continued giving lectures on its virtues and meaning for two years.

When he began explaining Surah Yusuf, he remained explaining it for seven years and only half the Surah was completed.

On hearing his lectures, sometimes people used to cry until they became unconscious.

**In the life story of his father, Moulana Azad has written that on hearing his father's lectures, several people cried so much that they died.**

In brief, Moulana Abul Kalama's father was a great Aalim and he was from the pious people of his time.

### **WHEN AND WHERE WAS MOULANA ABUL KALAM BORN?**

Moulana Abul Kalam was born in Makkah in Dhul Hijjah, 1305 Hijri. He used to say, "I remember many incidents of my childhood so well that it is as if these incidents took place today. I was five years old and in the Harām at the time of Asr when a pious man by the name of Abdullaah Murdaad told me to recite يا فتاح (Ya Fattaah) three times and then رب يسر ولا تعسر (Rabbi Yassir Wa La Tu'assir). I still remember when he came to give out sweet



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samoosas. I was looking at the samoosas with greedy eyes. Sheikh Abdullaah offered me one samoosa and when I extended my hand, he pulled his hand back and placed a samosa in my mouth."

Moulana Azad was extremely enthusiastic to learn. From morning to evening, he did nothing besides learn. **The time for waking up, reading Salaah, eating breakfast, etc., were all stipulated and he never ate or drank in any other time besides is fixed time.**

His father taught him the lesson of the morning. Thereafter, he used to go in the hall and read the lesson to some scholar whom his father had appointed. At midday he prepared the next lesson and learnt the lesson that was taught that day. In the late afternoon, his father used to call him and listen to the lesson. He then used to light the lamp and his father used to teach him.

**His father had a disciple by the name of Waliyullaah. He used to go once or twice a year to the city with him and this was his enjoyment and pastime.**

Just as how Moulana Khair ud Deen educated his sons about Islaam, he also made his daughters fully aware about Deen. Moulana's sister, Aarzoo Begum had very neat handwriting. When Moulana Khair ud Deen's eyesight became weak, she used to write the response to the letters of her father's disciples according to his instructions and no one used to doubt if Moulana Khair ud Deen wrote these letters himself or got someone else to write it for him.

## HE WAS INTELLIGENT FROM CHILDHOOD

Moulana Azad was extremely intelligent from childhood. After reading his lesson once, he did not have to repeat it over and over again. When his teacher asked him to read the lesson of the previous day, he used to recite it in such an excellent manner that his teacher was left astounded.

Moulana Nadheer ul Hasan was one of his teachers. One day, he taught a lesson of Logic and decided to test the students the next day on it. Moulana Abul Kalam recited the lesson so clearly and explained it so excellently that Moulana Nadheer ul Hasan was left astonished and remarked, "Now you ought to teach the others." Furthermore, he told Moulana's father that he is going to hand over the students to Moulana Azad so that he can teach them.

Whoever heard the fluency in Moulana's teaching, his impressive word selection, and his sound research, thought that Moulana was much older than all the students.

Once, his teacher, Moulana Nadheer ul Hasan, enquired from Moulana Azad's father as to what was his age and when Moulana Nadheer ul Hasan was informed that Moulana was only twelve years old, Moulana Nadheer ul Hasan was not convinced. **After all, how on earth could a child of twelve years old lecture in such a clear and excellent manner?**



## AN INCIDENT OF HIS CHILDHOOD

Moulana has written the following incident of his childhood:

"In Calcutta, Naadir Shah Khan, a famous poet from Rampur, was present. He was a student of Ghaalib and he was referred to as 'Shokhi'.

I also started attending the meetings of poets. Shokhi Saheb was not convinced that the odes that I recited in the gathering were my odes. One day when I was coming out of the Masjid, Shokhi Saheb approached me. He held my hand and took me to a book store near the Masjid. He then made me sit down and said, 'One of my students has asked me to write for him an ode. I am not feeling well. Write four, five poems. I will give it to him.'

I understood that he was testing me. While sitting, I mentioned a few verses. He said, 'Is it five or seven verses?' I immediately added one more verse.

He said, 'You look as if you are ten or twelve years old. However, by the oath of Allaah, I cannot understand how you are able to recite such poetry.'

On seeing Moulana's age, it was not only Shokhi Saheb who was astonished. Prominent people were left dumbstruck. **At the age of fifteen, Moulana delivered his first speech and at the age of sixteen, he delivered a speech at the annual gathering of "Himaayat-ul-Islaam Congress" in Lahore** where speakers of great excellence and prominent scholars of India come to deliver speeches.

## WHAT WAS SHAH SULAYMAN'S REMARKS?

Shah Sulaymaan Pulwaari was an excellent teacher of the greatly supported Aligarh College in the Patna district. He had an outstanding voice and he often read the Mathnawi of Moulana Rumi. When he saw Moulana Azad in his childhood and heard his lectures, he remarked, "Your age cannot be less than twenty-five years old."

Moulana Shibli used to read Moulana's speeches that were printed in the newspapers. Moulana Azad met Moulana Shibli for the first time in Bombay, spoke to him and told him his name. When Moulana Azad was departing, Moulana Shibli asked him, "Moulana Abul Kalam is your father?"

Moulana Azad responded, "Hadhrat! I am Abul Kalam. My father is Moulana Khair ud Deen Sahib." Moulana Shibli was left dumbfounded.

**Arabic was Moulana's mother tongue. His parents and sibling used to speak Arabic at home.** His mother was from Madinah. She was the niece of a Mufti of Madinah. Although his father was from India, he used to talk to Moulana's mother in Arabic. Consequently, the children also spoke Arabic at home. When they came to Calcutta, with great difficulty and stuttering, they spoke broken Urdu as the English, Arabs and Turks speak. **Nevertheless, Moulana Abul Kalam learned to speak Urdu in such a manner that Urdu poets and writers believed Moulana was an Urdu litterateur.** Moulana was an Arabic and Persian litterateur.



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On seeing Moulana's age, it was not only Shokhi Saheb who was astonished. Prominent people were left dumbstruck. **At the age of fifteen, Moulana delivered his first speech and at the age of sixteen, he delivered a speech at the annual gathering of "Himaayatul Islaam Congress" in Lahore** where speakers of great excellence and prominent scholars of India come to deliver speeches.

## WHAT WAS SHAH SULAYMAN'S REMARKS?

Shah Sulaymaan Pulwaari was an excellent teacher of the greatly supported Aligarh College in the Patna district. He had an outstanding voice and he often read the Mathnawi of Moulana Rumi. When he saw Moulana Azad in his childhood and heard his lectures, he remarked, "Your age cannot be less than twenty-five years old."

Moulana Shibli used to read Moulana's speeches that were printed in the newspapers. Moulana Azad met Moulana Shibli for the first time in Bombay, spoke to him and told him his name. When Moulana Azad was departing, Moulana Shibli asked him, "Moulana Abul Kalam is your father?"

Moulana Azad responded, "Hadhrat! I am Abul Kalam. My father is Moulana Khair ud Deen Sahib." Moulana Shibli was left dumbfounded.

**Arabic was Moulana's mother tongue. His parents and sibling used to speak Arabic at home.** His mother was from Madinah. She was the niece of a Mufti of Madinah. Although his father was from India, he used to talk to Moulana's mother in Arabic. Consequently, the children also spoke Arabic at home. When they came to Calcutta, with great difficulty and stuttering, they spoke broken Urdu as the English, Arabs and Turks speak. **Nevertheless, Moulana Abul Kalam learned to speak Urdu in such a manner that Urdu poets and writers believed Moulana was an Urdu litterateur.** Moulana was an Arabic and Persian litterateur.



Furthermore, he had such a good command of the Urdu language that many people tried to write like him, but they never succeeded. **Moulana also knew Turkish. And, in his latter life, he had the zeal for French literature.**

Saaghir Nidhaami mentions: "Once there was a conference in Ilaahabad. Tents and Marquees were set up on the bank of the Yamuna and Ganges rivers. Prominent scholars and leaders attended this conference. Moulana Abul Kalam was also present.

I have the habit of sleeping till late in the morning. In the early morning, Moulana came to where I was staying, woke me up, took me with him to the banks of the river and viewed the sun rising.

When the first ray of the sun fell on the river and streaks of gold spread everywhere, there was such beauty that it is difficult to describe in words.

One morning, Moulana said, 'Saaghir! You are a poet. Describe that beauty in some poetry.'

Even if I had to recite some poetry, what could I recite? I knew that Moulana was a treasury of poetry. In a specific kind of modulation, he recited an Arabic poem in which the image of the first ray of the sun and the banks of the river was drawn. Thereafter, he mentioned the name of the poet who composed this poem, how many poems that particular poet mentioned in his whole life, where and when he was born, when he passed away, and the entire biography of that poet.

He then recited another Arabic poem and mentioned the life history of that poet. I cannot describe what condition was overcoming him at that time.

Thereafter, he recited a Persian poem that I have not read in my whole life. He also mentioned the life story of the poet who composed this poem. He then remarked, 'What Urdu poem can I recite? You yourself are a great Urdu poet.'

Moulana Azad could easily read and discuss the contents of English newspapers and those books that B.A. and M.A. graduates experience difficulty in reading.

Moulana got the desire for learning Urdu by listening to Urdu storybooks. When his sister used to read these fables, he used to listen with great enthusiasm. Then he became interested in novels and he used to read the novels of Moulana Abdul Haleem Sharar.

**Moulana had also read the books of Sir Sayyid when he was young. However afterwards he opposed him with regards to his political view.**

Moulana used to buy books, cover them in beautiful covers, and place them in his library. Initially, Moulana's father's library was a treasury of Arabic and Persian books. **Thereafter, Moulana gathered his books and his library became one of the largest libraries in India.**

The library in Rampur is an outstanding library in U.P. A rare treasure of hand-written and old books is found in this library. When Haafidh Ahmed Ali Khan was the librarian of the library, he wrote an article about the hand-written and antique books in India. This article was published in the Ma'aarif A'adham Garh magazine.

In this article, mention was made of several books that were not available in big libraries, but were found in Moulana Azad's library. In addition, it was mentioned



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that there is one book written that only has two copies and one copy is found in Moulana's library. **Moulana had given this library to the government of India and it is located in New-Delhi.**

### HOW DID MOULANA PURCHASE BOOKS?

Prominent merchants and affluent people were disciples of Moulana's father. When they came to know that their spiritual leader's son was fond of books, they told him to buy however many books he desires and they will pay for it.

**Moulana Azad got paid to write articles and translate Arabic and Persian magazines.** He also used this money to buy books. He did not only read books on one particular science – he used to read books on history, language, debating, biographies, astronomy, the art of making amulets and poetry.

Moulana had written books and articles in magazines. He was the editor of newspapers such as **Ahsan ul Akhbaar, Al Misbaah, Lisaanus Sidq, Wakeel, Peghaam, Al Hilaal and Al Balaagh.** Al Hilaal was Moulana's masterpiece. Up to today, no Urdu newspaper can produce its likeness.

### THE MOST ASTONISHING THING

**Moulana's father, Moulana Khair ud Deen, was a prominent spiritual leader.** He had hundreds of thousands of disciples in and out of India. When his disciples came to visit him, they used to kiss his hands and feet and fall in front of him just as how a dog returns to the feet of its owner. Furthermore, when these

disciples left the room of their spiritual leader after kissing his hands and feet, they used to also kiss the hands and feet of their spiritual leader's sons, Moulana Abul Kalam and Abu Nasr Ghulaam Yaaseen. Ghulaam Yaaseen used to become happy, but Moulana was not interested in these things. If anyone kissed his hands or feet, he used to become disgusted.

Moulana has mentioned the following incident of his childhood: "Many simple people who from the villages used to come. Due to their emotions overtaking them, some used to rub my hands firmly and others used to kiss my feet. It was as if a person's leg was caught and stretched and his feet were held and heels slobbered over ... I could not tolerate these things and used to go wash my feet with soap.

Once, I started crying. My sister enquired as to why I was crying and I informed her that someone had left his saliva on me when kissing me and now I will not let these filthy people kiss my hands and feet. Hearing this, she began to laugh."

Moulana says that he used to ponder for hours as to why these people engaged in such a worthless thing. When his eyes opened at night, the same question arose in his heart and he remained pondering about it. At this time, Moulana used to think that the Sahabah رضی اللہ عنہم never revered and respected Nabi ﷺ in this manner. Nabi ﷺ only used to command them to shake his hands. So how strange is it that someone's hands and feet should be kissed to show reverence for him? This was definitely done out of ignorance.

The object of the relationship between a disciple and his spiritual leader is that the spiritual leader instructs his disciple how to do everything according to the Sunnat.



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## HABIT OF WAKING UP IN THE MORNING

Moulana says, "When I was eleven or twelve years old, the sleep of childhood used to hover over me. However, I used to fight it. I would wake up early in the morning, freshen up and learn my work. I used to plead with my sisters to wake me up as soon as they wake up. If I woke up late, I used to regret it the whole day."

He says, "That time which is the best for sleep is the capital of staying awake for me. People love those hours because they wish to taste sweet sleep and I love those hours so that I may taste the bitterness of staying awake."

Moulana used to wake up at four o'clock, make tea, and read Tahajjud Salaah. Thereafter, he used to recite the Quraan until dawn. He then used to have breakfast and become engrossed in writing or research. Whether he was at home, on journey, sick, weak, happy, sad, etc., no change came into his routine of waking up early in the morning.

On hearing that Moulana was against people kissing the hands and feet of their spiritual leaders, some reader might think that Moulana used to oppose the Sufis and saints. However, this was not the case.

When Moulana Abdul Rahmaan Kashmiri, who is now also a member of parliament, came to find out about this and judged Moulana's views about Sufis and saints, Moulana answered him by telling him that that after the experiences of this life, he has arrived at the conclusion that the stage of contentment of the heart cannot be attained without spiritual joy and ecstasy. If there is no obstacle, a person should be regular with Tahajjud

Salaah. Besides Fardh Salaah, he should read all other Salaah in seclusion and with complete devotion. If one reads little Nafl Salaah and has a lot of enthusiasm, this is better. If a person constantly makes an effort, then the following words of Allaah are indisputable:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

We shall definitely show Our avenues (of guidance and insight leading to Jannah) to those who exert themselves (strive) in Our course (for Our Deen).

There is sweetness and pleasantness in a life of struggle.

## THE TREASURIES OF KNOWLEDGE IN MOULANA'S MIND

When Moulana Azad spoke of something connected to a certain science, it seemed as if he had spent his entire life learning that science. Whether it was medicine, metaphysics, Jurisprudence, language, history, politics, Hadeeth, or even music, the listener thought that Moulana has comprehensive knowledge of that particular science.

Furthermore, he rendered such captivating speeches that eloquence flowed from him. He had such a brilliant memory and mind that, Subhaanallaah, the likeness of his memory and mind was not seen or heard of anywhere else. If anyone else had such a memory and mind in the era of Shahan Shah Akbar, then it is possible Faydhi had such a memory and mind.



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## MOULANA AZAD WAS NOT AN ENEMY OF ANYONE

Moulana Azad did not oppose anyone. Moulana agreed with the just statements of those people who regarded Moulana to be their enemy. No matter what kind of debate he had and no matter what kind of unpleasant situation confronted him, **he never uttered an evil word.** Moulana says, "In the year 1918, from among those things which I pledged to do from then on, one was that if anyone writes anything against me in debating, I will not answer him and neither will I allow a complaint of it to arise in my heart. No matter what evil someone commits, I do not like to speak badly of him with certainty in public. At such a situation I always think that if I need to criticize anyone, why I do not criticize my soul?"

Once, there was a conference in Delhi. Moulana was seated on a platform where the other leaders were seated. A famous rascal of the city who was sent by one of Moulana's opponents came in front of Moulana and stated abusing him. Moulana was busy writing something at that time. He lifted his gaze for a moment and then carried on writing. The wonderful part was that there was no trace of unpleasantness on Moulana's face and nor was there any sign of anger in his eyes or on his forehead. This person babbled and left, but Moulana did not even notice when he left and where he went.

Coincidentally, the following day Moulana was walking with Moulana Habeeb ur Rahmaan Ludhyaanwi from the road of the Jamiah Masjid and the very same rascal was walking about ten feet in front of Moulana. Moulana

followed him and put his hand on his shoulder. The rascal was alarmed when he turned around. Moulana smiled and remarked, "My brother! You must have brought us a present today also."

Embarrassed, the rascal touched Moulana's feet out of respect and pleaded, "Hadhrat, I never recognized you. Please forgive me for the pleasure of Allaah."

Moulana smiled and remained silent and the rascal greeted and quickly left.

## MOULANA ALSO WENT THROUGH A PERIOD OF POVERTY AND DIFFICULTY

Moulana was extremely refined. When Moulana was born, he was the son of a prominent spiritual leader. He lived in the best of houses and had the best of things. There was never any shortage of food and drink. When difficulty confronts such a person he becomes fretful. However, surprisingly, when Moulana was in times of difficulty, he was seen to be happier. One of his close associates has written the following:

"When Moulana was afflicted with poverty and hunger, he stayed extremely happy. He never ever became fretful and creases were never seen on his forehead. He used to have boiled pigeon peas and rice. This was the food of Imaam ul Hind, Moulana Abul Kalam Azad. When he was extremely hungry and this food was in front of him, he used to make such jokes out of happiness that I used to become astonished. In praising the pigeon peas and rice, he delivered a unique speech. He mentioned why pigeon peas is the best pulse.



These speeches from this illustrious individual were given to cheer me up. However, I enjoyed Moulana's speeches much more than the food and I used to make dua that the poverty should continue for more days so that I can gather the scattered flowers emanating from Moulana's tongue. I used to marvel on seeing Moulana's cheerfulness and steadiness during this time of difficulty."

### THE MUSLIMS SHOULD CHOOSE THEIR LEADER

Moulana desired that the Muslims of India should appoint one leader for them. This leader will then have a leader under him in each province. This leader will have authority in every matter. The Masjids in the city and the orphanages will run according to his regulations. The Muslims will give their Zakaat and Sadaqah to this leader and this leader will assist the orphans, poor, Masjids, Imams of Masjids and Mu'adhins. He will look after the poor widows. He will represent the Muslims of India and speak on their behalf.

In 1921, Moulana put this suggestion forward in a conference in Lahore. However, some scholars objected and came up with various excuses. On seeing their disagreement, Moulana stopped his plan and the matter remained as it was.

### MOULANA AZAD'S APPEARANCE

Moulana had an extremely beautiful, splendid, and modest appearance. He was of medium height. His

complexion was slightly pink. He had big eyes. Whoever looked into his eyes had to lower his gaze.

### MOULANA'S SAYINGS

Some of Moulana's sayings are written. Memorize them and do not forget them:

*"If a person does not serve the army, this will not be a crime. However, if a soldier retreats during battle, his punishment is death."*

*"It is impossible for someone to make a truce with Allaah (to follow His commands) and then attain failure in his worldly matters. Think before taking a step and then do not retreat. Think about the consequences before stepping in the ocean and, after stepping in the ocean, to complain about the waves is useless."*

*"The real pleasure of a person is the pleasure of his mind, not of his body."*

### AN EXTRACT FROM A LECTURE OF MOULANA AZAD

Look! The Minaret of this Masjid is bending down and asking where you have lost the pages of your history? It was just yesterday that your caravans performed wudhu here at the banks of the Yamuna and today you are feeling afraid to live here.

A Muslim and a coward Muslim cannot gather at one place. No greed can move a Muslim and no fear can make a Muslim afraid. If you still possess heart, then make it



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the place of display of Allaah, Who revealed the following verse to the unlettered Nabi 1300 years ago:

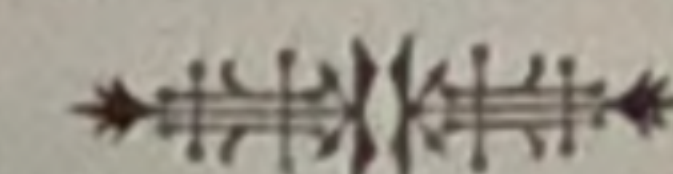
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

**'Verily those who say, "Our Rabb is Allaah" and are then steadfast (on their Imaan and fulfil all its requisites), angels shall surely descend to them (when they are about to die, saying to them), "Neither have any fear (of the future) nor grief (over the past), and rejoice about the Jannah that you have been promised."**

**Translation edited by**  
A.H. Elias (Mufti)  
May Allaah be with him  
1435/2014

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the place of display of Allaah, Who revealed the following verse to the unlettered Nabi 1300 years ago:

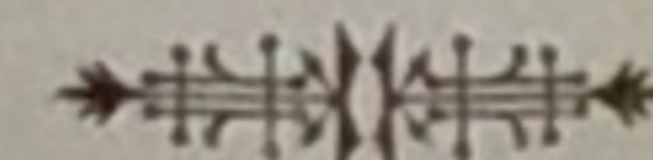
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## **Why Deobandiat?**

### **Question:**

Why must we follow Deobandis and why must we have this included in our Constitution?

### **Answer:**

To recognize Allaah via the Shariat as expounded by the Shariat and elucidated by the last and final Nabi, Hadhrat Muhammad ﷺ is our Deen. This is what makes us Muslims.

Now to be elucidated and nurtured spiritually and academically we require to follow those who have sacrificed their lives and serviced this Deen in every one of its fields. Ibn Sireen رحمه الله has stated in Mishkaat:

*'Deen is of vital importance, be cautious as from who you seek it.'*

If one understands Ibn Sireen رحمه الله's statement and the gigantic academic services of the Ulema of Deoband, then one need not investigate further on.

However, due to the lack of information and the general deprivation of knowledge, we find ourselves in the need to expound.

The former Rector of Darul Uloom Deoband, Hadhrat Qari Muhammad Tayyob Sb رحمه الله writes:

'The Ulema of Deoband are Muslims by Deen, Ahlus Sunnah Wal Jamaah by Sect, Hanafi by Madhab, Sufi by Temperament, followers of Imaam Matureedi in our Definition of Beliefs, Chisti – infact followers of all the (Sufi) paths – as far as Tasawwuf is concerned, followers

of Shah Waliullaah in Thought, followers of Moulana Qasim Nanotwi in our Principles, followers of Moulana Rasheed Ahmed (Gungohi) in Secondary Principles (Furoo), and Deobandi in Relationship (Nisbat).'

### **The Anthem says:**

'This is a cradle of Ilm and Science, a masterpiece of history. Every flower here is a spark; every tree here is a Minaret.'

Infact, Ulema-e-Deoband also accept the Ilm Kalam of the Ashaaria School of Thought pertaining to Beliefs.

Moreover, they recognize all four Fiqhi (Jurisprudic) Schools without forcing anyone to change or to become a Hanafi.

They are Muqaladeen, followers of only one Fiqh (School of Jurisprudic way).

'Deoband' is not a name of a building – it is a comprehensive academy, embracing methodology, promoting Tauheed, safe-guarding and practising the Sunnat, whilst defending Islaam from every evil deviation.

Those who adhere to the above principles, regardless of whether they come out of Darul Uloom Deoband or not, will naturally uphold and promote this Tact (Maslak).

This leaves hundreds and thousands of Ulema from Deoband Hafadh, Quraa, Mufasireen, Muhaditheen, Safiyaa, and Mubalhigheen.

In every established Deeni science they excelled to par excellent levels. This Illustrious group of Ulema-e-Deoband (springing forth from Darul Uloom Deoband, Deoband, District Musafarnagar, U.P. India) have spread



### Why Follow Ulema-e-Deoband?

like-Institutions all across the entire world and have collectively achieved un-paralleled achievements and results. Is there any other group that has collectively done what the pious and erudite Scholars of Deoband have done?

#### Services:

1. **Tafseer:** Over 150 Commentaries in Arabic and Urdu. (i.e. Allamah Afghani's writing of 10 volumes on the First Para of Qur'aan alone.)
2. **Fiqh:** life and works of Moulana Rasheed Ahmed Gangohi, Mufti Azzizur Rahman Delhlavi, Mufti Muhammad Kifatullaah, and Mufti Muhammad Shafi Deobandi.

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*'History records the stories of the lovers of Allaah here.'*

Sheikh ul-Hind was asked about his writings; he replied, 'look at my students' – for in every field an erudite Scholar arose:

1. In Qur'aan – Allamah Shabeer Ahmed Usmaani رَحْمَةُ اللهِ عَلَيْهِ
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1. We have Imaam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ in Fiqh, followed by Moulana Rasheed Ahmed Gangohi رَحْمَةُ اللهِ عَلَيْهِ of Deoband.
2. We have the steadfastness of Imaam Hambal رَحْمَةُ اللهِ عَلَيْهِ, followed by 'Sheikhul Hind' Moulana Mahmud-ul-Hassan Deobandi رَحْمَةُ اللهِ عَلَيْهِ.
3. One has the Teacher-Student combination in Qur'aan (Suyutis of Jalalain), followed by Moulana Mahmud-ul-Hassan Deoband رَحْمَةُ اللهِ عَلَيْهِ (the Teacher) and Allamah Shabeer Ahmed Usmaani رَحْمَةُ اللهِ عَلَيْهِ (the Student).
4. It is as to say that 'Bukhaari was compiled for a commentary to be written by Allamah Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ.'
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9. Commentary of Abu Dawood by Moulana Zafar Ahmed Thanvi رَحْمَةُ اللهِ عَلَيْهِ in 21 Volumes called 'Illai Sunnan'.
10. Allamah Kauthari states that Allamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ is like 'Ibnul Hummam'. Allamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ is the writer of 'Faydul Bari' – Commentary of Bukhaari and 'Al-Arfush Shadhi' – Commentary of Tirmidhi.

#### **The Anthem says:**

*'Many Azeez of this gathering are the breath that brightens life within us; this melody of the provision of meanings give us the ache of conviction.'*

These are our Elders; bring a likeliness if you have.

Darul Uloom Deoband, established in 1866, spread to every part of the then un-divided Indo-Pak sub-continent. Reaching as far as Makkah in the form of its Madressah 'Madressah Sawlathee' which is still in existence to date. Even in Madinah an Institute on the lines of Darul Uloom Deoband was established by the brothers of Moulana Hussein Ahmed Madani رَحْمَةُ اللهِ عَلَيْهِ.

In every part of the present world the Ulema of Deoband are actively and successfully serving Deen. Sheikh Abdullaah Bin Subayyal of the Haram of Makkah acknowledged the extent of this in his statement:

***'The Ulema of Deoband are serving 2/3's of the Ummah in Deen.'***

After noting the clear success of their methodology, is there any reason why we should not adhere to it?

Read the History of the martyrs of India, written in the blood of the Ulema of Deoband, from Balakot to Shamili.

### *Why Follow Ulema-e-Deoband?*

When one studies the lives of the Scholars of Old, for example, Imaam Gazzali رَحْمَةُ اللهِ عَلَيْهِ, Imaam Fakrudeen Razi رَحْمَةُ اللهِ عَلَيْهِ, Allamah Rumi رَحْمَةُ اللهِ عَلَيْهِ, Allamah Ibn Hummam رَحْمَةُ اللهِ عَلَيْهِ, Shah Waliullaah Dehlevi رَحْمَةُ اللهِ عَلَيْهِ, etc., then you will find similarities and replicas amongst the Ulema of Deoband.

Apart from the advancements of Deen, another mighty achievement of the Ulema of Deoband is their meritorious efforts in the defence and protection of the pure, pristine Islaam from deviation, baatil, corruption, and evil.

#### **Defence of Islaam:**

#### **The Anthem says:**

*'The same Takbeer that came from the valley of Faaraan echoes here. This noble sanctuary produces torchbearers of faith for the world of infidelity here...*

*...Mountain ranges sink here; storms stop here. The royal palace will bow before this dwelling of the poor.*

*This cloud is such a cloud, every drop of which is a source of nectar (life), this water skin is such a water skin by which a hundred oceans can be filled.'*

1. When the Christians schemed nefarious plots, Moulana Qasim Nanowti رَحْمَةُ اللهِ عَلَيْهِ rose to the occasion in defence and Moulana Rahmatullaah Kiraami رَحْمَةُ اللهِ عَلَيْهِ crushed them by producing the famous masterpiece 'Izahul Haqq' (The Truth Revealed) which has not been answered by any Christian up to date.
2. When the Hindus challenged via the 'Aryaan Samaj' then Moulana Qasim Nanowti رَحْمَةُ اللهِ عَلَيْهِ



### Why Follow Ulema-e-Deoband?

defeated both the Christians and the Hindus in Shajanpur.

3. When Shiasim threatened to spread then, once again, Moulana Qasim Nanowti رَحْمَةُ اللهِ عَلَيْهِ wrote 'Hadyatul Shia' and Moulana Abdus Sakoor Lucknowi رَحْمَةُ اللهِ عَلَيْهِ came to the front. Moulana Haqq Nawaaz Jhanvi رَحْمَةُ اللهِ عَلَيْهِ formed the 'Sipha Sahabah' in September 1985 and has been exposing Shism at every turn ever since.
4. When Qadianism raised its ugly head then Allamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ, Moulana Murtada Hasan Chanpuri رَحْمَةُ اللهِ عَلَيْهِ, Moulana Ahmed Ali Lahori رَحْمَةُ اللهِ عَلَيْهِ, Moulana Habibur Rahmaan Ludiyanvi رَحْمَةُ اللهِ عَلَيْهِ, Shah Bukhaari رَحْمَةُ اللهِ عَلَيْهِ, Moulana Manzoor Ahmed Chanoti رَحْمَةُ اللهِ عَلَيْهِ, Allamah Yusuf Binori رَحْمَةُ اللهِ عَلَيْهِ, and Mufti Mahmood رَحْمَةُ اللهِ عَلَيْهِ of Pakistaan demolished every 'proof' of theirs.
5. When Maududism began to spread then Moulana Hussein Ahmed Madani رَحْمَةُ اللهِ عَلَيْهِ, followed by many, exposed this pocket edition of Shiasm.

### The Anthem says:

*'Through the resolution of Husayn Ahmad, the hue of struggle and jihad was raised here; the movement of the branches become a sword against falsehood here.'*

1. When Berelvism, combining kufr and bid'at, unleashed their kufr machine, then Moulana Khalil Ahmed Saranpuri رَحْمَةُ اللهِ عَلَيْهِ and Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ unveiled their mask.
2. When customs, rituals, and bid'at began to perpetrate Tasawwuff then Moulana Rasheed Ahmed Gungohi رَحْمَةُ اللهِ عَلَيْهِ and Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ began the purging process.

### Why Follow Ulema-e-Deoband?

3. When Salafism began causing havoc then Sheikhlul Hind Moulana Mahmud-ul-Hassan رَحْمَةُ اللهِ عَلَيْهِ protected Deen, preceded by Moulana Qasim Nanowti رَحْمَةُ اللهِ عَلَيْهِ, and then Moulana Muhammad Ameen Okarvi رَحْمَةُ اللهِ عَلَيْهِ.
4. When bid'at crept into Muslim society then practically every Deobandi Alim addressed the situation. Noted amongst them were Moulana Goolamullaah Khan رَحْمَةُ اللهِ عَلَيْهِ and Moulana Sarfraaz Khan رَحْمَةُ اللهِ عَلَيْهِ.
5. The British claimed that they were the rulers of most of the existing world. After usurping India, they were ousted by the efforts of the Ulama-e-Deoband.

### The Anthem says:

*'From this centre of Islaam, the purity of freedom appeared, the call of freedom echoed from the rooftops a hundred times here.'*

1. When it came to aiding the Turkish Muslims, it was the wife of Moulana Qassim Nanowti رَحْمَةُ اللهِ عَلَيْهِ who made the first financial contribution. At the same time, it was Moulana Mahmud-ul-Hassan رَحْمَةُ اللهِ عَلَيْهِ that started the famous 'Rashmi Rumal Tariq' (Silk Cloth Movement).

### The Anthem says:

*'Hundreds of times we have sorted out the dishevelled hair of this country, the lovers will show what we have given the world.'*

2. I will fail if I do not mention the +- 1000 books that were penned in the service of Islaam by Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ.



### *Why Follow Ulema-e-Deoband?*

When Allaah has chosen them for the Service of His Deen and accepted them then why should we not choose them as guides for our Constitutions? They are the Seniors of the current Islaamic world. If there is anyone else like them, kindly make us aware of such a group that has collectively achieved so much in so little time against such difficult odds.

In South Africa, it is the Ulama-e-Deoband who are the most productive in establishing Darul Uloom, Madressahs, Maktabas, Masaajids, Mussallahs, Jamaat Khanas, Graveyards, and Hifz Institutions. Look at the hardcore facts.

#### **The Anthem says:**

'When the call of the nightingale in the garden becomes the tongue of natural truth, the shine of the Haram lights become apparent all over.'

This reply may be becoming lengthy as I feel that I must paint a totally clear picture via proofs of the greatness and importance of Ulama-e-Deoband.

You name the Deeni Science and Deoband has produced the man to serve it.

#### **The Anthem says:**

'This is such sanctuary of the love of Allaah where many Mahmud's have been prepared, from the atoms of this soil, what levels of embers awake.'

#### **In Tafseer:**

3. Bayanul Qur'aan by Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ - 2 Volumes.

### *Why Follow Ulema-e-Deoband?*

4. Mariful Qur'aan by Mufti Muhammad Shafi رَحْمَةُ اللهِ عَلَيْهِ - 8 Volumes.
5. Anwar-ul-Bayaan by Mufti Ashiq Illaahi رَحْمَةُ اللهِ عَلَيْهِ - 10 Volumes.
6. Mariful Qur'aan by Moulana Idris Khandhelvi رَحْمَةُ اللهِ عَلَيْهِ - 8 Volumes.
7. Tafseer Mazhari by Qari Thanuallaah Panipathi رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
8. Tafseer Usmaani by Moulana Shabeer Ahmed Usmaani رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
9. Jawarul Qur'aan by Moulana Goolamullaah Khan رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
10. Tafseer Kamalain by Moulana Muhammad Naeem رَحْمَةُ اللهِ عَلَيْهِ - 7 Volumes.
11. Tafseer Haqqaani by Allamah Abdul Haqqaani رَحْمَةُ اللهِ عَلَيْهِ - 5 Volumes.
12. Tafseer Mahmood by Mufti Mahmood رَحْمَةُ اللهِ عَلَيْهِ of Pakistan - 3 Volumes.

#### **In Ahaadeeth:**

1. Faydhul Baari (Commentary of Bukhaari).
2. Laami-ud Daraari Alaa Jaami'il Bukhaari (Commentary of Bukhaari).
3. Fat-hul Mulhim (Commentary of Muslim).
4. Urfush Shazi (Commentary of Tirmidhi).
5. Kowkabud Durri (Commentary of Tirmidhi).
6. Badhlul Majhood (Commentary of Abu Dawood).
7. Awjazul Masaalik (Commentary of the Mu'atta of Imaam Maalik).
8. Ta'leequs Sabeeh (Commentary of Mishkaatul Masaabeeh).
9. Amaanil Ahbaar (Commentary of Sharhu Ma'aanil Aathaar).



### *Why Follow Ulema-e-Deoband?*

When Allaah has chosen them for the Service of His Deen and accepted them then why should we not choose them as guides for our Constitutions? They are the Seniors of the current Islaamic world. If there is anyone else like them, kindly make us aware of such a group that has collectively achieved so much in so little time against such difficult odds.

In South Africa, it is the Ulama-e-Deoband who are the most productive in establishing Darul Uloom, Madressahs, Maktabas, Masaajids, Mussallahs, Jamaat Khanas, Graveyards, and Hifz Institutions. Look at the hardcore facts.

#### **The Anthem says:**

‘When the call of the nightingale in the garden becomes the tongue of natural truth, the shine of the Haram lights become apparent all over.’

This reply may be becoming lengthy as I feel that I must paint a totally clear picture via proofs of the greatness and importance of Ulama-e-Deoband.

You name the Deeni Science and Deoband has produced the man to serve it.

#### **The Anthem says:**

‘This is such sanctuary of the love of Allaah where many Mahmud’s have been prepared, from the atoms of this soil, what levels of embers awake.’

#### **In Tafseer:**

3. Bayanul Qur’aan by Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ - 2 Volumes.

### *Why Follow Ulema-e-Deoband?*

4. Mariful Qur’aan by Mufti Muhammad Shafi رَحْمَةُ اللهِ عَلَيْهِ - 8 Volumes.
5. Anwar-ul-Bayaan by Mufti Ashiq Illaahi رَحْمَةُ اللهِ عَلَيْهِ - 10 Volumes.
6. Mariful Qur’aan by Moulana Idris Khandhelvi رَحْمَةُ اللهِ عَلَيْهِ - 8 Volumes.
7. Tafseer Mazhari by Qari Thanuallaah Panipathi رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
8. Tafseer Usmaani by Moulana Shabeer Ahmed Usmaani رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
9. Jawarul Qur’aan by Moulana Goolamullaah Khan رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
10. Tafseer Kamalain by Moulana Muhammad Naeem رَحْمَةُ اللهِ عَلَيْهِ - 7 Volumes.
11. Tafseer Haqqaani by Allamah Abdul Haqqaani رَحْمَةُ اللهِ عَلَيْهِ - 5 Volumes.
12. Tafseer Mahmood by Mufti Mahmood رَحْمَةُ اللهِ عَلَيْهِ of Pakistan - 3 Volumes.

#### **In Ahaadeeth:**

1. Faydhul Baari (Commentary of Bukhaari).
2. Laami-ud Daraari Alaa Jaami’il Bukhaari (Commentary of Bukhaari).
3. Fat-hul Mulhim (Commentary of Muslim).
4. Urfush Shazi (Commentary of Tirmidhi).
5. Kowkabud Durri (Commentary of Tirmidhi).
6. Badhlul Majhood (Commentary of Abu Dawood).
7. Awjazul Masaalik (Commentary of the Mu’atta of Imaam Maalik).
8. Ta’leequs Sabeeh (Commentary of Mishkaatul Masaabeeh).
9. Amaanil Ahbaar (Commentary of Sharhu Ma’aanil Aathaar).



### *Why Follow Ulema-e-Deoband?*

10. Ma'aarufis Sunan (Commentary of Tirmidhi).
11. Aathaarus Sunan ma'at Ta'leeqil Hasan wa Ta'leeqit Ta'leeq I'laa'us Sunan.

If I have to list the other commentaries then this work will become a very lengthy book.

### **In Fiqh:**

1. Fatawa Darul Deoband by Mufti Azzizul Rahmaan رَحْمَةُ اللهِ عَلَيْهِ - 10 Volumes.
2. Kifaitul Mufti by Mufti Muhammad Kifatullaah رَحْمَةُ اللهِ عَلَيْهِ - 11 Volumes.
3. Imaadatul Fatawa by Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ - 6 Volumes.
4. Fatawa Rashidia by Moulana Rasheed Ahmed Gungohi رَحْمَةُ اللهِ عَلَيْهِ - 2 Volumes.
5. Fatawa Mahmoodia by Mufti Mehmood Gungohi رَحْمَةُ اللهِ عَلَيْهِ - 32 Volumes.
6. Khairul Fatawa by Moulana Khair Muhammad Jalandar رَحْمَةُ اللهِ عَلَيْهِ - 6 Volumes.
7. Fatawa Mahmood by Mufti Mahmood of Pakistan رَحْمَةُ اللهِ عَلَيْهِ - 10 Volumes.
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11. Masali Rifaat by Moulana Muhammad Rifaat Qasmi رَحْمَةُ اللهِ عَلَيْهِ - 6 Volumes.
12. Jawahir Fiqh by Mufti Muhammad Shaafi رَحْمَةُ اللهِ عَلَيْهِ - 5 Volumes.

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13. Jawahir Fiqh by Moulana Sarfraaz Khan رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes.
14. Jawahir Fatawa by Mufti Abdus Salaam Chargomi رَحْمَةُ اللهِ عَلَيْهِ - 3 Volumes
15. Fatawa Darul Uloom Zakariyya by Mufti Riazul Haqq رَحْمَةُ اللهِ عَلَيْهِ 5 Volumes (thus far).

There are currently two sets of Ulema - one in Madinah and the other in Patna, India - who are compiling all the existing Fatawa of the Ulema-e-Deoband into 100 Volumes.

The Ulema-e-Deoband are the true heirs of the Ambiyaa n, the upholders of Haqq, the Defenders of Deen, the Protectors of the Sunnat, and they have proven themselves in every field. Why must we be shy to align ourselves with these great stalwarts of Deen?

### **The Anthem says:**

'The lovers of this gathering (of the love of Allaah) reach Allaah through every path, our stories are all encompassing, from the wall of the garden until the jail.'

Hadhrat Moulana Ashraf Ali Thanvi رَحْمَةُ اللهِ عَلَيْهِ once remarked,

'My allegiance to our elders is not because I regard them as the greatest and most learned 'Ulema' in the world. I know that it is very possible that there are some Ulema present in the world, whom we don't not know, that are more learned than them. But according to me, allegiance to them is because they are 'Allaah Wale' (Men of Allaah) and not 'Dunya Wale' (Slaves of the world). They lived in this world but they were not affected by the winds of it. Their work and efforts were motivated by the desire to



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### *Why Follow Ulema-e-Deoband?*

serve Deen even if it led to their own personal loss and destruction.'

Qari Tayyib Sahib said that the Ulema of Deoband have been blessed with four rivers:

1. Correct Imaan and established Beliefs.
2. Life-style according to the Sunnah.
3. Ihsaan, the Spirit of Islaam.
4. Spreading the above mentioned points (which are all extracted from Hadith-e-Jibreel) to the four corners of the world.

### **The Anthem says:**

'This deep ocean of recognition of Imdaad, Rashid, and Ashraf will spread. This tree of Tayyab has spread; it will spread as long as possible.

The sun of the Deen of Ahmad will shine on the horizon of the world; this light will constantly shine.

Upon the bosom of the world may these works of the predecessors remain shining! May the light of the Haram remain in the eyes, and the hearts remain awake in the bosoms!'

Furthermore, for every book taught in the Dars-e-Nizaami, there is a marginal note written by some servant Scholar of Deoband.

InshaAllaah, this is an adequate enough reply.

Make Du'aa that, health permitting, we can write a brief commentary on the statement of Qari Tayyib رحمہ اللہ and on the Maslack of the Ulema-e-Deoband.

In need of Du'aa

A H Elias (Mufti)

May Allaah be with him.

Rajab 1435

May 2014



## About the Book

### Moulana Muhammad Qassim Nanotwi رحمۃ اللہ علیہ

Book mentions his birth, family, early days, education.  
His spiritual progress, debates, Ilm, Takwa, and writing.  
His focus on Islaam an establishment of Madaris.  
Magme e Mahmood

### Moulana Mahmudatul Hassan

First student of Deoband. Addressing the trials of the day. Why Deoband is called Deoband? His primary education and focus on Jihad. First Shaikh ul Hadith of Deoband, teaching for 50 years, having 500 students.  
His Hajj journeys, contact with the Turks, his movement for a free India, then jailed in Malta and his final hours.

### Moulana Hussain Ahmed Madani رحمۃ اللہ علیہ

Successor of Moulana Mahmoodul Hassan رحمۃ اللہ علیہ His family, education during childhood, moving to Madinah, teaching in Masjid e Nabawi ﷺ his spiritual achievements.  
His role in politics, freeing India and on being called back to Deoband to be Sheikhul Hadith. His habits, character, personality, and humour. His 2 ½ years in Malta prison. His final hours.

### Moulana Ashraf Ali Thanwi رحمۃ اللہ علیہ

The book elucidates his birth, childhood, education, teaching career, teaching methods, Khilaafat, writing achievements, explains his schedule, character, firmness, personality his advices to various classes of people. His final moments.

### Moulana Muhammad Ilyas رحمۃ اللہ علیہ

This book explains where it all started from, his birth, education, life in Gangoh.  
His contact with Moulana Rashid Ahmed Gangohi, Moulana Mahmoodul Hassan, Moulana Madani, and Moulana Thanwi.  
His studying in Deoband and contact with Moulana Khalil Ahmed Saharanpuri. His teaching methods.  
His coming to Nizaamudeen to replace his brother and start the work of Movement for Imaam. His numerous journeys.

### Moulana Abdul Kalam Azaad رحمۃ اللہ علیہ

His early days as a writer, editor, and poet. His family, his unique memory, reading, writing ability, and huge library.  
Role in fixing the canal of Zubeda and Tafseer of Quraan.  
He knew many languages and wrote in many.  
Some of his sayings and lectures.

## Why follow Ulema e Deoband

Why follow Ulema e Deoband. Reasons given why one can rely on the scholars of Deoband, especially the following scholars who belonged to the Ahlus Sunnat wal Jamaat.  
Some of the achievements of the Ulema in the field of Quraan, Sunnats, Ahadith, Fiqh, Tasawwuf, Aqaaid, Politics, and Daawat/ Tabligh have been listed.  
Their defence of Islaam against the Baatil of Christians, Hindus, Shias, Qadianism, Maududism, Berelism, Bida't and Salafism.  
Their role in the freedom of India.